THE RIDDLE OF PREHISTORIC BRITAIN

by

COMYNS BEAUMONT

AUTHOR OF THE "MYSTERIOUS COMET",
"A REBEL IN FLEET STREET" ETC.

THE RIDDLE
of
PREHISTORIC BRITAIN

by

Comyns Beaumont

"Read not to contradict and confute, nor to believe and take
for granted, but to weigh and consider. . .
Histories make men wise."

Francis Bacon

FOREWORD

As this philosophical study envisages an entirely new outlook on the past history of the world in which the British Isles emerge as the predominant influence, I owe it to the reader to afford some explanation of how I came to venture so ambitious an effort.

Over thirty years ago I must confess that I stumbled rather than deliberately walked into a recognition that the history of remote days as passed down was based on false premises in regard to the most famous ancient peoples, both in regard to geography and chronology. I was brought to the conviction that the Atlantic and not the Mediterranean was the focus of world civilisation, and as I pursued my researches I found to my own astonishment that this path led me ultimately to the direction of the British Isles, and that they, with the Scandinavian Peninsula—originally itself an island—emerged from obscurity as the true motherland of the Aryan or Nordic race, the biblical Adamites, and dominated the ancient world long before the Flood of Noah.

My investigations had started with the puzzle of the drowning of the supposedly lost island of Atlantis, but as the search continued with an open mind gradually the quest narrowed to one infinitely nearer home, and eventually assumed the proportions which Plato ascribed to it as an island-continent from whence the "continent opposite"—namely America—was approached by the way of islands. "Atlantis", in a word, stood revealed as the British Islands, then of considerably greater size apart from Scandinavia, with her attendant isles, enjoying a delicious temperate clime, from whence was evolved the first of mankind, signifying the white blond race, the Aryan peoples, from whom the Greeks and other Celts—who migrated in part to the Mediterranean later—first arose. Atlantis was drawn in one way or another into the vortex of the earliest Græco-Phœnician myths of Oceanus, of the "earth-shaker" Poseidon, the Gorgons, the Cyclops and others, all for definite reasons pointing to the North Atlantic Ocean. This, if correct, rules out the Canaries or Azores (as some have identified with Atlantis), or the regions of Morocco where the so-called Atlas Mountains are a misnomer altogether, but advances the

British Isles and the Scandinavian mass, formerly at one with Northern Britain or separated only by a wide river and strait. In short, for a variety of reasons I was impelled to identify Atlantis with the British Isles.

It transpired that the prehistory of the Atlanteans and the race of Adam possessed peculiar similarities. The supermen of Plato's island were drowned in a flood like the Adamites, the Giants of old time, men of renown, the men whose thoughts became wholly evil, destroyed in what is called the Flood or universal Deluge. The cause advanced for their destruction was in effect the same in both cases, they being accused of having mastered too many of the divine secrets of, as we should say, science, or, as the ancients termed it, the gods.

Their attainments, identifiable at least in part from various sources, gradually revealed a remarkable civilisation, one in which flourished many and great walled cities, towns and villages, these often adorned with majestic temples and palaces; with main highways supported by multitudinous navigable canals and rivers; with a highly developed agriculture producing the fruits of the earth, while other tracts were used to rear horses, cattle, and sheep; with many ports and a mercantile marine which sailed the main to the most distant lands and brought home cargoes of wealth.

It was divided into ten states like the ten tribes of Israel (of whom we really know so little), although one, the direct descendants of Atlas, hence Atlanteans, dominated the rest, and whose king or chief ruler was, *primus inter pares*, an ecclesiastical monarch, a superman, in fact a divinity, regarded by all as a living God, the sole intermediary between the celestial deities and all human flesh. In his hands was all ecclesiastical and temporal power, and this theocrat, arch-magus, or, as described, "His Anointed", was the most absolute despot the world has ever known, for he controlled not only the bodies but the minds of all from the highest to the lowest. All knowledge lay in his hands, delegated to those priests who were initiated into the sublime mysteries, whereby scientific knowledge was completely confined to the few of the highest caste and was made a profound mystery of mysteries.

The day arrived when this civilisation collapsed. To a considerable extent it was prefaced by signs of internal deterioration, the growth of tyranny, ambition, greed, and a slackening of moral principles. The ruling caste learned too much of nature's secrets and developed them for the purposes of selfish aims. They had mastered appliances of science to a degree which in several respects owed little to modern science, or, to avoid exaggeration, of a few decades ago, with the main difference that today the pursuit of science is open to all, whereas in the distant day an immense gulf lay between the knowledge of the priestly initiates, which was pronounced divine, and that of their subjects and slaves. The day arrived when the closely guarded secrets of their magic arts in the use of fire and even of the air were betrayed to kings afar off and led to savage wars of invasion, where rival creeds and ambitions fought one another with bitter hatred.

Meanwhile, threatened for some time by untoward meteorological happenings, such as strange plagues of insects, earthquakes, and volcanoes going into eruption, of a sudden the most terrible catastrophe afflicted this erstwhile happy land, struggling desperately against its invaders from the east. It was what we call the Flood of Noah, to the Hellenes the Deluge of Deucalion or Ogyges, and had other names besides. This prodigious event was by no means local and inundation was only one of its tremendous legacies to future generations. It approached earth from the celestial north-east and flung itself upon an unhappy world, shattering civilisation at its very core. It mainly afflicted directly the northern regions of Europe, but with prodigious speed flung outliers in scattered portions of America. Its epicentre lay in Scandinavia and the British Isles, commemorated since by many an epic and legend placed geographically altogether wrongly by historians and theologists, and it established among other effects the region of the Greek and Celtic Hades, the Place of Burning, which can be identified. It caused directly the greatest havoc over an immense area such as mankind had never experienced before and has been spared since. It obliterated many landmarks and elevated others. It permanently affected the world's climate towards greater extremes of cold and damp, lengthened the solar year by enlarging the world's orbit. It shaped world history by compelling the flight of survivors to other less inhospitable climes and led in considerable degree to the dispersion of the Aryans. It inundated the British Isles for a period to a great extent except the higher lands. It was the drowning of Atlantis.

THE FLOOD IMMORTALISES THE COLLISION OF A FALLEN PLANET, LATER TERMED SATAN, ACTUALLY A COMETARY BODY, WITH OUR EARTH.

It is a subject of drama such as metaphysicians have rarely dreamed of in their philosophy. Historians write of the dispersion of the Aryans without the faintest idea of the cause which drove them in great hordes from their primordial homes to distant regions. Much of the classic and scripture history as it is interpreted, based on altogether false assumptions and a totally mistaken conception of the arena of this event, is necessarily at variance with fact.

Even today our astronomers, with a few exceptions, ridicule the possibility that a celestial body, and certainly a comet, would be able to effect a disaster such as I have outlined, although the evidence of such potentiality is abundant. I have myself written two books on the subject which were more or less boycotted by the professional scientists to whom any theory opposed to their own dogma is apparently anathema. I made a lengthy study of the meteorology of the ancients, namely that of the Chaldeans, Phoenicians, Egyptians, and Druids, who devoted much attention to this subject, as is not surprising, and it was full recognition of this vital aspect of celestial science which led me perforce to the study in detail of prehistory.

With such a subject I have naturally employed a variety of classic and sacred records. The history of pagan religions, based mainly on this credo of their seers, has proved of considerable value, for the discarded deities such as Cronus-Saturn, the Tyrian Hercules, and Bacchus-Dionysus, in their various ways, offer a gold-mine of information related to the religious motives which guided their wise men in their aims. Other ancient gods of great account were, especially, Hermes, in a category all his own, Osiris and Apollo, and with these are wrapped up folk-lore, legends, customs, myths, and not least, perhaps, place-names.

The reader will have recognised from these introductory words that if the earliest Aryan civilisation as reflected in the Old Testament, the Greek, and other sources were centred in the north of Europe, and especially in the Scandinavian and British lands, it follows conversely that the present regions from whence our forefathers are believed to have derived their origin, that is to say in the Middle and Near East, Egypt and the Mediterranean countries, are credited with a civilisation to which they are in no sense entitled, and which they only inherited by migrations from the north. As a matter of fact, anthropology has proved the correctness of this view again and again, showing that the white race never originally entered Europe from Asia.

In such circumstances we should open our minds to the facts and realise that the ancient civilisation of Ur of the Chaldeans, of the Egyptians, the Phoenicians and the Greeks in its origins must have emanated from the north, where they can and should be traced to their true habitats. This is my endeavour, and to throw a new light on the great achievements of our remote ancestors, and thus to restore Britain to the proud position she may claim as the real motherland of world civilisation, the heart of a once great Celtic Empire which taught the world.

Comyns Beaumont

CONTENTS

PART ONE
BRITAIN'S GREAT ANTIQUITY

CHAPTER

I THE CATASTROPHE IN THE NORTH 17
II THE ERA OF GIANTS 31
III THE CIMMERIANS AND PHAETON 49
IV WHERE THE COMET FELL 59
V THE REFUGEES 71
VI THE STONE-WORSHIPPERS 85
VII THE SECRET CHAMBERS 111
VIII HERMES, THE DRUID GOD 123
IX THE ASTRONOMICAL DOCTRINE OF HERMES 135

PART TWO
THE ANTE-DILUVIANS

I THE FLOOD IN SCOTLAND 157
II THE RED-HAIRED RACE 183
III THE TRIBE OF GAD 200
IV SIDELIGHTS ON "ATLANTIS" 211

PART THREE
THE CULT OF THE UNDERWORLD

I THE HELLENIC HADES 233
II WHERE PHAETON FELL 249
III EGYPT'S HIDDEN TERROR 265
IV THE REAL AMENTA 289
V THE SECRET OF IONA 305

CONCLUSION 317

LIST of ILLUSTRATIONS

Cromlech at Lanyon, Penzance 3
Magdalenian Prehistoric Cave Paintings - Dordogne 6 & 27
The Monolithic Gateway at Tiahuanaco 46
The Melcarth Tablet and Winged Acolytes at Tiahuanaco 47
The Elgin Stone 67
The Cogul Dance 72
Fossum Rock-Carving 73
Avebury Temple: The Great Circle 94
The Cheesewring Idol, Cornwall 107
Bowerman's Nose, Dartmoor 108
The Hermes of Praxiteles 109
The Golspie Stone 141
The Brodie Stone 146
The Logie Stone 147
Raised Beaches in Glen Gloy 180
Entrance to Fingal's Cave, Staffa 181
An Apollo in Palenque, Mexico 199
The Lion of Gad, the Scottish and Norwegian Lions 209
Pergamane Relief of the War of the Gods and Giants 222
The Great Pyramid: Interior 263
"Solar Boats", "Tunnels", and the Underworld Cult 282
Maclean's Cross, Iona 292
Battle Between Horus and Set from the *Troano MS* 303

also

Maps of Western Scotland and Hebrides,
and of the Hades Region. 71 & 232

PART ONE

BRITAIN'S GREAT ANTIQUITY

I

THE CATASTROPHE IN THE NORTH

"*Surtur from the South wends*
With seething fire,
The falchion of the Mighty One,
A sunlight flameth.
Mountains together dash,
Giants headlong rush,
Men tread the paths to Hell,
And Heaven is rent in twain."

The Voluspa.

THE British Isles and Scandinavia admittedly comprise one of the oldest land surfaces of the world, and, as there is reason to believe from archaeological and other evidence, one of the first inhabited by primeval man. They form part of an ancient continental surface, the Old Redstone, and at no considerable distance of time Britain was separated from Norway by no more than the width of a river estuary, the original bed of the Rhine. Formerly this region of the Old Red, later called Hyperborea by the ancients, enjoyed a wholly delicious climate.

Then there supervened what geologists term a "submergence", one aspect of which opened up the North Sea—gradually widened by subsequent events—the Straits of Dover, some lochs of Scotland, Devon, and Cornwall, and the drowning or part drowning of many considerable areas and isles. In Scandinavia, especially in Norway, immense fiords were created by seismic or volcanic action, and a pronounced elevation of huge tracts occurred simultaneously, producing among other effects a great lake styled Ancylus by geologists. The immense accretion of rocks and stones as took place in Norway and in Britain, principally in Scotland, was due to causes as yet not satisfactorily explained.

To revert to the antiquity of Britain we might glance at Somerset, whose situation with its limestone caves, although by no means unique, afford undoubted evidence of great antiquity of occupation. The oldest mammal known to science was a small kangaroo, whose teeth were found in a fissure near Wells, containing Rhaetic beds. In the Avon gorge were remains of great fossil lizards, and at Street, near Glastonbury, in the Lower Lias, other fossils of gigantic lizards, including the plesiosaurus and ichtyosaurus or fish lizard, while the Mendip caves have yielded evidence of the mammoth, woolly rhinoceros, lion, tiger, bear, hyena and wild horse.[1]

In these and other parts of Britain proof of occupation by human beings also dates back to a remote period, but generally after a certain space of time their bones disintegrate into dust and so afford no data except when they can be definitely traced to certain strata, and even then, where volcanic or seismic action is concerned, it is uncertain. We can point to the Piltdown skull, found in Essex, to which has been attributed a fabulous age. At all events it is indisputable that the British Isles were inhabited by the earliest prehistoric mammals and saurians, and also by man. It is a fact which need occasion little surprise.

More than one geological age has followed another, but for my purpose I am concerned with the last major disturbance, which left many surprising results in its train, and here I draw passing attention to the verse from the Scandinavian Voluspa forming the heading to this chapter. This occult verse, a sacred saga of the skalds, affects to describe how, related to Surtur—an obscure term alluded to elsewhere as "the Mighty One"[2]—there flashed a flame with the power of sunlight, and the grim results. It purports to describe a catastrophe when mountains collided, heaven itself was rent in twain, and how the race of giants was hurled into Hell. The giants in the epic are related to the Scandinavian fabled city of Asgard.

Geologists, tracing the effect of such a catastrophe, label it the Drift Age, and attribute it to the effects of a vast ice descent from the North Pole, but from other evidence I shall endeavour to show that it was of celestial origin and no other than the legendary Flood of Noah of the Scriptures. My object is to reconstruct this dramatic event and picture the world before it happened, as also to trace its effect upon the movements of the peoples who were caught in the vortex or who fled from the aftermath. It is my endeavour also to reveal that the antediluvian civilisation had attained very considerable heights in the realm of applied science, and that the centre of this civilisation lay principally in the British Isles, from the Shetlands to Cornwall.

---

[1] F. A. Knight: *Somerset*, pp. 38, 42, 45-6

[2] Vide Mallet's *Northern Antiquities*, pp. 483-4. The reference is apparently to some celestial body.

I would interpose a few further remarks about Asgard here, because these northern sagas throw a considerable light upon the past and are less corrupted than those from Mediterranean sources. Asgard was the "stronghold of the gods", its sacred city, traditionally built by the sons of Bor or Bur, a race endowed, we are told, with singular beauty, agility and power. Bur had three sons, Odin, Vili, and Ve, who slew the giant Ymir, whereby the entire race of "Frost Giants" was drowned in his blood except for a single survivor who saved himself and his household by going aboard his barque, a legend reminiscent of Noah and his Ark. The sons of Bur then mapped out the universe, set a dwarf at each of the four quarters and assigned to every star and celestial body its appropriate motion. This is a reference to the reconstruction of the calendar as a result of the Flood, the catastrophe having changed the earth's axis and added to the length of its orbit, in which Odin represents the god Hermes to whom this act was attributed by the Greeks.

In Asgard, situated in Midgard, the "middle of the earth", dwelt the gods and their kindred, and from that abode devised "wondrous things in earth and heaven". It possessed a "high place", an elevation, a pyramid, called Hlidskjalf, from whose summit Odin, on his lofty throne, could view the entire world, perceive all the actions of men and understand all that he contemplated. The Ynglinga Saga says that when Asar Odin and the Diar (gods) went to Scandinavia from Asgard they taught those "idrottir which men afterwards long practised", probably a reference to Druidic or Magic doctrine. This great city possessed also Yggdrasil, the Tree of Knowledge, "the chief or holiest seat of the gods", and where they daily assembled in council. In Asgard also Odin appointed the rulers, regulated the government whose rulers met at the Idavöllr or "Place of Assembly" in the midst of the divine city and erected there a temple with twelve thrones of gold, just as Plato describes the temple of Poseidon in the capital of Atlantis. In Asgard, too, they transmuted metals. Says the *Voluspa:*:

The Asar met
Who raised on the Idavöll
Altars and high temples;
They laid hearths, they wrought wealth,
They shaped tongs and made tools,
They played chess on the grass-plot;
They were cheerful;
They did not lack anything of gold.[3]

It is a strange description of this magic city of the gods and of Odin, the Scandinavian Hermes. It not only bears close resemblance in some respects to Plato's capital of Atlantis—whose name he never mentions —but equally so with the almost fabulous capital of Crete, the island which claimed to be the motherland of gods and man. The city of Gnossus (or Knossos), "City of Divine Knowledge", enjoyed similar familiarity with the gods, and there was Mount Ida to compare with the Idavoll or Ida Hill—that of Troy was only a daughter or colony of Cretan Gnossus—the original seat of the god Cronus-Saturn and of his consort Rhea-Cybele, and Hermes also, while according to the Orphic philosophy, in the cave of the goat-footed Pan was concealed the infant Zeus, whose cries were drowned by the armed dance and clanging instruments of the Curetes and Corybantes, to prevent his cries from reaching the ears of Cronus, whose capacity for swallowing his offspring was only excelled by that of Uranus.

These grotesque myths related to natural phenomena like earthquakes, just as in the Prose Edda the Giant Ymir was slain by the sons of Bur, a fantasy akin to the fate of the god Uranus, father or creator of the Titans or Giants, attacked by his son Cronus with a sickle. Cronus cut off his progenitor's genitals, and his blood was spilt into seas and lakes, meaning, it may be assumed, that same tremendous catastrophe, painted in the Voluspa, wherein the waters ran red in the Old Red Sandstone regions, for all these traditions belong really to the British Isles. The name Bur or Bor, too, is strangely reminiscent of Ur, the first city known to Scripture, the great city of the Chaldees, or Chaldei or Caledonii, whose inhabitants were the sons of Seth, or, as Josephus calls them, Sheth, from whom the Shetland Isles, as I shall show, derived their name, thus bringing the O.T. into intimate relationship in the same way as do the most ancient Greek legends of the Uranids.

---

[3] *Prose Edda*, 8, 15.

Mythology was never purposeless. It was skilfully devised to survive as folk-lore. In the foregoing a distinct connection may in fact be found between the city of Asgard, that of Gnossus, the "divine city" of Crete, of Ur of the Chaldees, and of the capital of Atlantis, all related to the Flood epoch, forging one link of the past, in which, also, Ur not only coincides with Bur or Bör but with Uranus, the first and earliest of the pantheons.

Climate and conditions throughout the world have undergone drastic changes since the Great Catastrophe, yet it is surprising how many landmarks and other evidence have survived. Nor is it so very long ago since the British Isles and even the more northerly Scandinavian lands enjoyed an exquisite climate and must have been a very Utopia.[4] True, several volcanoes now extinct then flourished, but climatically they compared with Madeira or the Azores, except that the air was more balmy, the soil more fertile, and pleasant zephyrs brought refreshing rains so that all kinds of trees and shrubs, fruits, vegetables, and flowers flourished.

In the antediluvian age Britain's forests and woods covered immense areas and included all the flora we possess today. In addition there were the agave, banana, arnica, nutmeg, fig, olive, and others unable to contend with our climate now. Besides the olive groves was the vine, largely cultivated, both of which have retreated far further south, and yet the olive was traditionally first reared by the Hyperboreans in the far north. Under the basalt leaves of the sabal-palm in the island of Mull have been found in fossil form together with the remains of the mammoth (long-haired elephant), which flourished at the same time and disappeared with it at the time of the Drift.

---

[4] On this question of deterioration of climate the reader may care to refer to my work, *The Mysterious Comet*.

This change in climate, resulting in the disappearance of certain types of mammals and plants, was caused by a tremendous convulsion of nature, but what form it took, its cause, and when it happened remain undecided to this day. Geologists, who influence archaeologists and anthropologists too often with their theories, have invented a Glacial Age, in fact several, to meet certain conditions for which they cannot otherwise account, as their eyes are oblivious to the heavens and they pursue their science by probing and examining the various strata in the earth beneath. They have presumed immense periods of intense cold covering many thousands of years, interspersed very oddly with exactly the opposite periods when the afflicted regions, including the British Isles, enjoyed a return of their pristine warmth and sub-tropical state. How and why nature should have behaved in so eccentric a manner of extreme to extreme they do not explain. These Ice Ages and the intercalary periods are assumed to have lasted for aeons, tens, if not hundreds of thousands of years, for geologists are exceedingly lavish in calculating years, not having to produce any proof in such matters.

Apparently in the view of most geologists *homo sapiens* existed during these phenomenal ages, at any rate towards the end. One of the supposed earliest traces of man is that known to the scientists as Mousterian (from Le Moustier, Dordogne, France), who is deemed to have lived when the last Glacial conditions set in, a theory based on the fact that boulder clay, a product of the Drift, lies on their alleged relics. Nevertheless, unless they are relics the Mousterian man becomes a myth. The evidence rests on certain lanceolate flint flakes with more or less parallel sides, supposedly crude knives or tools.[5] But from another aspect similar flints, sharpened by contact at high speed, have been flung down by meteor impact, and although such flint flakes give an impression of crude human workmanship such is by no means a proven fact. Geologists ascribe the Mousterian epoch to between two and three hundred thousand years ago. To believe this is asking a good deal of human credulity—far beyond any such demands that I shall make. Then there is the Chellian period, estimated by geologists as something stupendously ancient, of the Eolithic Age, although to accord them justice they do not insist. But they produce certain flint nodules, roughly chipped all round into a massive and usually a pear-shaped form. The Piltdown skull, discovered by Mr. Charles Dawson in a gravel pit in Essex in 1912, has been acclaimed by many as Chellian because the skull was in proximity to remains of the mastodon, stegodon, hippopotamus, and beaver. It has been claimed as a million years old. But if a human skull chances to lie in a gravel pit in proximity to extinct prehistoric mammals in the north at least, does it necessarily prove that the owner was contemporaneous with the extinct prehistoric denizens of Britain's forests and lakes? The man might, indeed, have been quarrying in the area and the gravel fell in on him, or he may have died of some other misadventure. Moreover there enters the decalcification of bones, when they degenerate into dust. Brash, the archaeologist and authority on Ogham writing, with immense experience in examining tumuli, says that in almost all instances skeletons found buried in sealed caves or airtight tumuli, in surroundings which belong only to the *late* Neolithic Age, crumble to dust immediately they contact with the air.[6] He is speaking of a mere 1800 years BC or so, very far removed from the Chellian man of a million![7] It is scarcely convincing.

---

[5] Joseph Sinel: *Prehistoric Times* and *Men of the Channel Isles*

In Kent's Cavern, Torquay, in company with flints, signs of rhinoceros, hyena, Irish elk, and cave lion, were alleged to be thirty pieces of a man's skull. The same argument applies here, for they need not have been contemporaneous, besides which these wild beasts may have survived far later than geologists in their extravagant calculations will admit. Harpoons found beneath peat at Holderness, Yorkshire, have been claimed as the work of "Magelmose" Man (from Magelmose, Denmark), as they may have been, but it is a far jump to estimate their period as some 12,000 years ago. A similar harpoon found in the MacArthur Cave, Oban, has been estimated at that age by some archaeologists. I confess that I prefer the authority of Brash in such matters.

Apart from these liberal estimates of time as regards human remains there is, of course, overwhelming evidence of man's great antiquity in the British Isles, from the Palaeolithic or Old Stone Age onwards. In Cornwall, in the Cromer beds of Norfolk, in Wiltshire, in the Moray Firth region, in the Clyde and in dozens of other parts there exist profuse traces of the Old Stone Man and his progress through the gamut of the ages to the Neolithic, the Bronze, the Early Iron and so on. Such a fact argues continuous habitation from the very beginnings of homo sapiens. Whilst the advance of humanity from primordial beginnings could, and doubtless did, vary in different parts owing to local and other conditions, there is not the slightest evidence for the assumption of most archaeologists that Palaeolithic and other stages of man in Britain lagged behind the Continent. I contend, on the other hand, that the boot is on the other foot, and that the prehistoric peoples of Britain taught the world.

---

[6] R. R. Brash: *Ogham Inscribed Monuments*, p. 77.

[7] T. D. Kendrick and C. F. C. Hawkes - *Archaeology in England and Wales*, p. 56, give the end of the Neolithic Age as c. 1800 BC

Even had aboriginal man not developed in these Isles of his own volition, they presented such a natural desideratum to mankind as a paradise for the hunter, the fisherman, and the stock-breeder that men from adjoining lands would early gravitate to their shores like the so-called Beaker folk.[8] This false notion that they were backward is probably based on the outworn belief that either (a) there was no Aryan race; or (b) that it emanated from Middle Asia, although how it could be that the white-skinned people with fair or red hair and blue eyes could have originated in the natural region of the swarthy, brown-skinned, and black-eyed natives is scientifically inexplicable and indefensible, and all that can be said is that blind faith can remove mountains and many scientists do their best to help in reconciling long-established beliefs. Fortunately scholars like the late Sir William Ridgeway, Professor of Greek Archaeology at Cambridge University, and the greatest authority on ancient Greece perhaps in the world, in his work The Early Age of Greece, showed that Europe and not Asia was the seat of the Aryans and turned his eyes towards Scandinavia. The Caucasus theory is today an anachronism.

A few years ago a female torso, skilfully carved from a large, hard, reddish-brown rock, was excavated from an ancient gravel pit in the Kelvin Valley. Mr. Ludovic Mann, President of the Glasgow Archaeological Society, described it as well-proportioned, the arms, hands, and even fingers accurately portrayed and laid across the chest, while the torso had a waist like the Venus de Milo. The Scots archaeologists had carefully worked this ancient bed and found in it fragments of mammoth tusks, rhino bones, and the thigh-bone of a young rhino which had been cleverly shaped into a smoothing tool. There were stone implements but no flint, a stone very rare in Scotland. In Mr. Mann's opinion these Palaeolithic remains were about 30,000 years old, and some among them, he contended, were even pre-Palaeolithic. "They seem to disprove the conventional dictum of archaeological text-books," remarked Mr. Mann, "that Scotland knew nothing of Palaeolithic man because he was excluded from the territory by a smothering ice-sheet."[9] Geology, although one of the youngest of sciences, has for long adopted a rigid academic attitude in regard to the various origins of strata and is very narrow.

---

[8] Graham Clark: *Prehistoric England*, pp. 8-10, dates the Beaker people as late Neolithics, at c.1900 -1700BC

Speaking of Wiltshire, Prof. Sir W. Boyd-Dawkins, author of Early Man in Britain, observes: "All the stages of culture—Palaeolithic, Neolithic, Ænolithic (Early Bronze), the Later Bronze, and the prehistoric Iron Ages—are amply represented in the country."[10] Dr. Waddell has shown the same continuity in the Moray and Aberdeen area.

If geologists admit that early man existed in the British Isles before the Drift epoch they must believe that the Palaeolithic peoples point to a wide occupation by them at least in certain parts as in Wiltshire, which is more than any sites in the East or Mediterranean can do. No evidence of the Palaeolithic and no continuous habitation exist in these southern countries or in Egypt. The latter was full grown at birth, and yet the builders of the Great Pyramid were acquainted with iron, which they used in it, while Crete, supposed motherland of the Greek deities, can produce nothing anterior to the late Neolithic Age. Why, then, is Britain ignored when it comes to an approximation of the earliest sites of mankind? Mr. Ludovic Mann supplies the answer. It is the Glacial Age theory promoted to a doctrine, yet one as full of holes as a colander!

---

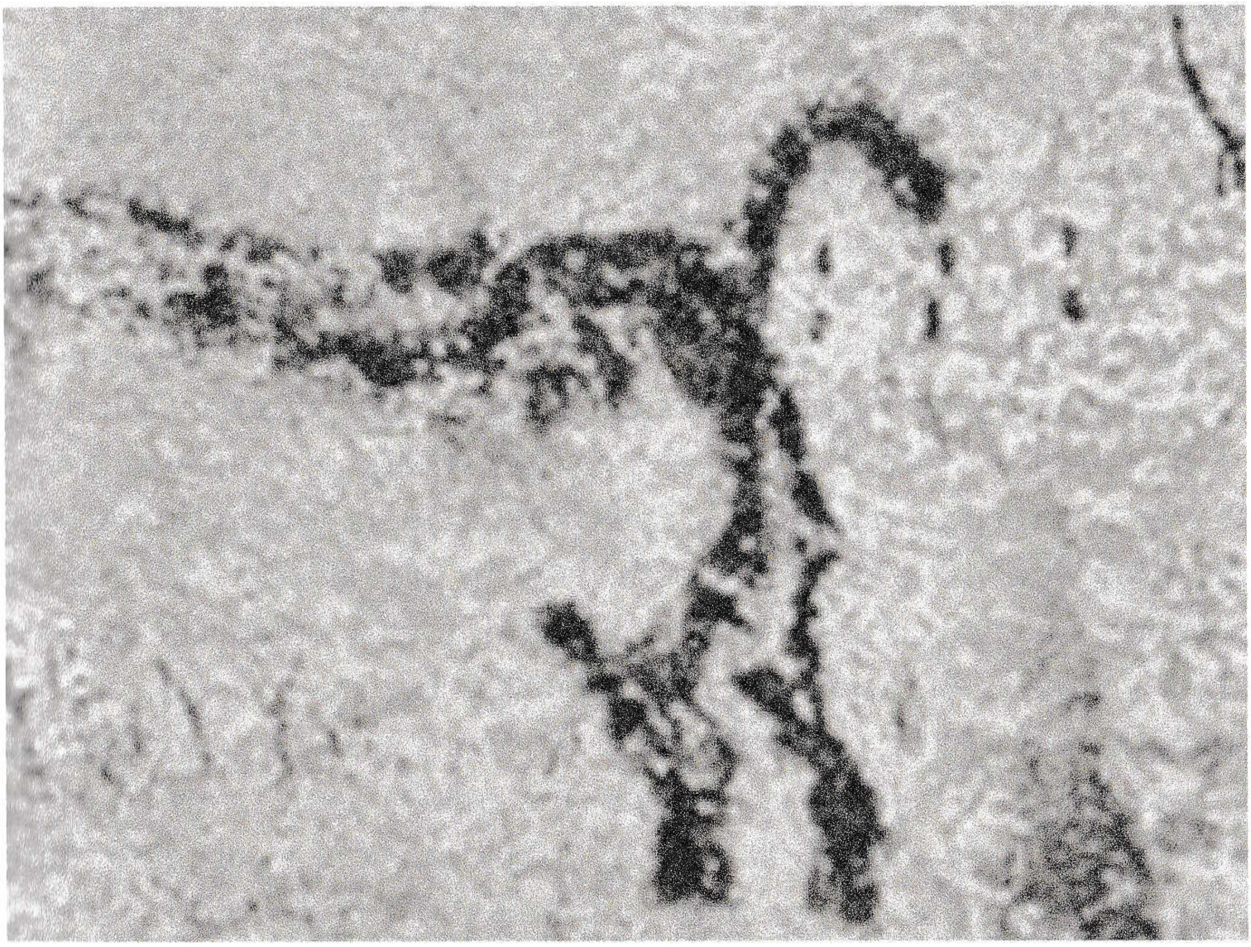
9 *Daily Telegraph*, July 27, 1934.

10 Boyd-Dawkins, in *Arch, Cambrensis*, vol. XIV, p. 127.

What! No Ice Age which came and went, spreading over hundreds of thousands of years as all good geologists proclaim? No smothering ice sheet which enveloped the British Isles and much of the northern parts of the Continent, changed the climate to Arctic conditions—although, strangely enough, much of our fauna and flora survived despite it—and compelled all the survivors to flee? No lengthy periods of ice alternated with warm and even sub-tropical climatic interludes? NO. Nothing of the sort. There was admittedly a tremendous convulsion of nature, which had the most direful effect upon the inhabitants of Scandinavia, the British Isles, and those in Northern Asia. It resulted in giving us, it is true, bitter cold, tremendous floods, and cruel dampness. That it affected the climate in the north adversely and permanently cannot be denied. It did other things as well. But no Ice Age.

It was an event, as will be shown, sudden, rapid, devastating, and appalling in its magnitude and destructiveness. It was a celestial impact of an immense cometary body, which bodies, as befit extinct worlds falling through space until captured by a sun, contain all the ingredients of our own earth in its turn built up by the debris of disintegrating worlds. It rained or distributed rocks, stones, boulder clay, till, gravel, sand, and other *materia* over great areas, utterly obliterating certain parts, elevating others, and entirely missing some regions. It created islands, drowned others, caused immense tidal waves which swallowed up coastal lands, consumed huge spaces with electric waves, set up volcanoes, and swept away cities and largely populated districts almost in a flash. It disorganised civilisation for a lengthy period and its residual effects are experienced to this day. It was the cataclysmal era of sudden subsidences and elevations which the geologists attribute to the ice sheet. Its coming is preserved for the information of humanity on the Golspie Stone, from Sutherland, whose engraved symbols tell the story, and on other like Scottish pre-historic stones. The Catastrophe is the theme of this work. It was the Flood of the Scriptures.

The Flood is also preserved in British folk-lore. According to the Welsh Triads, the first of the Three Awful Events in the Isle of Britain was the bursting of the Lake of Floods and a rushing of water and a flood over all lands until the people were utterly destroyed except Dwyvan and his wife Dwyvac who escaped in an open vessel, and from whom the Isle was repopulated. Their ark was named Nwydd Nav Neivion, and took with it a male and female of all living things. It bears a close resemblance to the Noachian account, *but it places the venue of the event in Britain*. The Erse, among their many traditions, have a memory of an ancient race called the Fo'Mori, or Formori, a civilised and maritime nation who, according to the Irish Annals, dwelt in Ireland "before the Flood". There are many allusions to the like disaster in the Scandinavian sagas apart from the Voluspa reference.



MAGDALENIAN PREHISTORIC CAVE PAINTINGS:
A rhinoceros in attack.
In background (right) is prostrate man.

It may be contended that the end of the mysterious island of Atlantis of classic fame was caused by this same event. Plato describes, on the authority of an Egyptian priest who had preserved a record of the calamity, that Atlantis was highly civilised and powerful, that it was engaged in a great war, its territories being invaded from overseas, and was suddenly engulfed by a celestial visitation or the thunderbolts of Zeus, whereby immense earthquakes tore the land to pieces and left it tattered and submerged, for the greater part, in a raging hurricane which lasted for only a day and a half. Atlantis was described as the motherland of civilisation and the catastrophe formed the awful climax to a bitter war.

This war, with its sequel, was commemorated by the Athenians in the historical ages as the legendary war between the Gods of Olympus and the Titans or Giants, just as Noah's Flood was supposed to have been the result of anger on the part of God towards the "men of renown" who were challenging his dominion. In the classic story the Giants used "magic", while to attain the high abode of the Olympian deities they piled mountain upon mountain, Pelion on Ossa and Ossa on Olympus, in order to storm the sacred stronghold. It was no unequal contest and lasted thirteen years, until in desperation the Gods brought in Hercules to their aid, after Giants were hurled deep under the earth, their corpses buried under rocks and stones. A prodigious war assuredly! Yet there was far more than a grain of truth behind the hyperbole of the tradition, and, indeed, it can be contended that it preserved certain facts of major importance. Similar in intent is the Bible story in the Book of Revelation whereby there was war in Heaven between God and his angels and Satan, in which finally Satan was flung down under the earth. Myths of the past can be very revealing survivals of past events of magnitude in which the truth was skilfully concealed inside an outer substance of grotesqueness without which the fact would gradually be forgotten. It should be realised that in distant days when few other than the priests could read and write and books were non-existent, the attention of a simple-minded audience incapable of grasping anything abstruse would never be captured by a sombre recital of facts. The magic touch was another matter. It would appeal to the imagination of young and old, like a fairy-tale one tells to children and so fires their fancy.

The Flood was unquestionably the greatest catastrophe that ever befell the human race, and exerted the most profound influence upon the fortunes of the Aryan race because they felt its direct effects. This is attested in the *Zend-Avesta*, the sacred book of the Persians, in which it says that there were sixteen countries given by Ormuzd, the good deity, as the dwelling-place for the Aryans, a region described as one of delight, but turned by Ahriman, the Evil One, into a land of death and cold, partly by a great flood, described in terms similar to that of Noah's Flood. Thus we find indications of this tremendous disaster passed down in various ways but to the same end and from very different sources.

Before we proceed further with the effects of this prodigious event it would be well to learn something of the race of Giants, and obtain an indication as to their habitation.

II

THE ERA OF GIANTS

> "The fundamental rule of science, whether in history or elsewhere, is not what has been believed but what is true."
>
> Sir F. Palgrave: *The New Commonwealth*

The era of Giants is the theme of many legends and myths. There were, for example, the Fo'Mori, already mentioned as being in Ireland before the Flood, depicted as an ungainly, misshapen, and violent race of ogres, whose last king, named Balor, of the Evil Eye, slew his enemies with a flash of his fiery orb. He resembled the Cyclops, reputedly Titans, with one eye in the centre of the forehead which flashed fire of a magic order. That giants dwelt in the British Isles in a prehistoric day is authenticated by tradition and archaeology. In rare cases their bones have been unearthed, but generally they have disintegrated into dust. Cornwall is traditionally a former home of huge men, their presence preserved in nomenclature as at Trecrobbin Hill, where are found Giant's Cradle, Giant's Spoon, and Giant's Well. In 1761 tin-miners at Tregony-on-the-Fal discovered in an early burial ground a coffin measuring 11 ft. 3 ins. by 3 ft. 9 ins., containing an immense skeleton, but the remains crumbled to dust directly it was exposed to the air.

In Wiltshire, Somerset, and in other counties are sites, usually long barrows, known locally as Giants' graves, and Giants' caves are not rare in other places. Some years ago the late J. J. Bell, the Scots historian and novelist, who lived near Dumbarton, told me that after a violent storm along the Argyllshire coast he was shown a quantity of giants' skulls and bones of considerable size exposed to view by a fall of cliff. They also crumbled into dust. Incidents of a like nature could be multiplied many times.

While speaking of giants I do not think we can ignore the strange connection of Gog and Magog with the British Isles. The story told by Geoffrey of Monmouth may be fabulous when he relates how the Trojan Corineus wrestled with the giant "Goemagot", whom he vanquished after a life-and-death struggle by picking up the "deadly monster" and hurling him over a cliff where Plymouth now stands on to the rocks below, but it is of respectable antiquity. There is also the curious connection between the city of London and the giants Gog and Magog, whose effigies have been preserved triumphantly for many centuries in the Guildhall, destroyed unfortunately in the German bombing of the City in 1941. Although they were not traced further back than Elizabeth's reign they certainly had a traditional connection far beyond that period. Without entering into the ancient claim that London was originally built by the Trojan Brute, and named Trinovantum or New Troy when the Trojans traditionally arrived in Britain in c. 1103 BC, there was some connection between prehistory and these particular giants still preserved in the name of the Gogmagog Hills, Cambridgeshire, where are remains of prehistoric barrows.

The subject of Gog and Magog is of some importance in my quest because we know from allusions in the Book of Ezekiel that these giants, "Gog, the land of Magog, the chief prince of Meshech and Tubal", with all his hordes would visit the land of Israel "brought back from the sword", to rob and loot, upon whom the Almighty would "rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, the great hailstones, fire, and brimstone".[11] Josephus tells us in his *Antiquities of the Jews* that Magog was the patriarch or progenitor of the Scythians, and there is reason to believe that the Swedes, who invaded and settled in Scandinavia and Northern Russia, were the original Scythians. The Scots, originally Scuti—I am not including the Celtic folk of the North and West—are of like Scythian descent and were invaders of our country at a date by no means resolved, but if the Trojans found them here, and their advent is more or less established, Gog and Magog record an event yet earlier, despite the supposed Bible chronological period of which Ezekiel writes.

Memories of the Giants survive from other directions. India has legends of invading monsters with hair and beard of "red lightning", doubtless the early Aryan conquerors. In the Canary Isles the semi-mummified remains of red-haired giants have been discovered. The

---

[11] Ezek. xxxviii.

Egyptians preserved records of their early god-kings, men of immense height and girth, and this applies also to the early Greeks. Herodotus, for instance, mentions the discovery of the skeleton of Orestes, son of Agamemnon, which measured seven cubits or over twelve feet in length.

If we cross the Atlantic, as we should do in these matters, the Mexican traditions tell of the primeval home of the Toltecs. their original home in a country they called Culhuacan placed in the direction of the sunrise, where the Giants were destroyed in a terrible flood, and from whence the Aztecs, who ruled in Mexico City before the Spaniards conquered them, said they started out on their long trek across the sea and eventually reached their new home in the west where the sun shone. The Peruvians have their legend of bearded Giants who arrived first in a ship, a race of enormous and cruel men who enslaved the natives, developed the gold and other ore mines in the Andes, built wonderful roads across the mountains—which still exist—erected Cyclopean palaces of immense stones also surviving, and among other places founded the city called Gran' Chimu, from whence most delicate and artistic work in gold and silver, much in filigree form, was designed and manufactured. They were said to be Sodomites and were finally destroyed in Peru by earthquake or volcanic eruption.

The name "Chimu", according to the native terminology, may be akin to the Cymry or Cumru, who claim to be descended from the original Britons. It is an ancient name and appears to be related to the Cimmerians (the Κιμμερίοι of Herodotus), a very ancient race of romantic legend, sons of Gomer according to Josephus, a maritime and colonising nation. Herodotus associated them with the region of tin and the river Eridanus, the scene of a great conflagration and destruction of this Celtic people in its vicinity. In Icelandic legends they are described as huge giants, and are perhaps the "Frost Giants" of Scandinavian folk-lore who were destroyed. We can find manifold traces of the Cimmerians in Britain, from the north to the south.

While speaking of giants, mention must be made of the mysterious Phoenicians, and I say "mysterious" because we shall discover their manifold activities in the north. The Phoenician sage Sanchoniathon (vestiges of whose work were preserved by Eusebius) says that

Phoenicia was first inhabited by men of vast bulk and height, called Aletae (c.p. élite, noble), or Titans, who were the first civilised men. Their first great city, he states, was Tyre.[12] In the O.T. we read of the sons of Anak, or Giant, so immense that the spies sent out by Moses described themselves as "mere grasshoppers in their sight", implying that the Anakim towered over them. The Ethiopians or Meropes of Herodotus and others were similarly giants. To get to the bottom of these traditions a complete reconstruction of their original and true motherland is needed.

When we seek to trace the tall, blond races our eyes must inevitably turn to the north, for there is the natural region of the fair-haired peoples, although within historical times they have suffered by interbreeding with the darker races. There are few men of height, natives of the Mediterranean seaboard or in the Middle East.

Another feature to be observed of the Giants is that nearly always they are described as red-haired and red-bearded, as were the Adamites and Edomites, names derived from the Hebrew adom or edom, red or ruddy, descriptive names. The same applies to the Phoenicians of like stock, whose name is but a derivation of the word Φοϊνις meaning red or carroty, relating to a ruddy-faced people, and much the same applies to the Ethiopians, meaning bronzed or reddish-hued, who in the O.T. are named Cush or Chasdim. The Thracians, semi-Greeks, who we are told "disappeared" from the Mediterranean because they cannot be traced, were also a red-haired race of giants. In Britain we may point to the Caledonians, a big, raw-boned people of red or reddish or carroty hair and reddish skinned, who in the Middle Ages were alluded to as "Red Shanks".

Diffuse and far spread out as these various nations or tribes of red-haired or blond giants may seem to have been, and except for such lingering vestiges as may be found yet in the north of Scotland and in Scandinavia, long lost to historians and in consequence in some cases regarded as extinct if not mythical, I claim that they were all of the one family, whether we term them Cimmerians, Ethiopians, Phoenicians, or Thracians. They were of the family of Adam.

---

[12] Sanchoniathon is said to have flourished "even before Trojan times". Philo of Byblus claimed to have translated his history from the original. Eusebius: *Praep. Evan.*, i, 9 quoted from Philo.

The Scandinavian antiquarians such as Baug, a disciple of the learned Rudbeck, claimed that the race of Adam was settled in Scandinavia.

Some 300 years ago the educated world was paralysed by the publication of Atlantica, written by Professor Olaus Rudbeck, of Upsala University, one of the world's oldest cities. Rudbeck contended that Scandinavia was the Atlantis of Plato, the country of the Hyperboreans, was the Hesperides, the Fortunate Isles, and the Elysian Fields, which Homer placed in the west, near the Ocean, the resting-place of favoured heroes. In these views I hold that he was justified except that he should have included the British Isles in his scheme of things. He claimed that the Greeks derived their alphabet, astronomy, and religion from the same direction, which I believe can be proved to be mainly correct. He also said that it was the home of Noah, and my only criticism of this is that Noah and his Flood can be traced in Scotland, he apparently being a seer of the Shetland Isles, the real ancient centre of civilisation. Great historian as was Edward Gibbon, there were times when his prejudice outran his sense of judgment, and this it did when he dismissed Rudbeck contemptuously with the remark that he was "annihilated by a single fact", namely that in the age of Tacitus the Germans were ignorant of the use of letters. The Swedes or Scythians may be of Germanic stock, but the Scandinavians to whom Rudbeck referred were the Celts or Galatai (Gauls), and the "single fact" is that Gibbon was on a false trail altogether.[13]

My researches trace back the origin of the Adamites from a centre in the Shetland and Orkney Isles, once incomparably greater in size and nearer to both Norway and Scotland than is now the case. Here lay the home of the Aryans, the Noble Ones, and it is generally admitted by ethnologists that they were the same as the Adamites, or what is termed Adam in the O.T. They were, as the Book of Genesis states, a giant people, the "men of old, men of renown", and if the Flood of Noah took place in the British Isles and Scandinavia to wit, it will lead to the inevitable conclusion that the Aryans who escaped from that catastrophe dispersed to other climes, some permanently, others temporarily, many having been led back again to the then deserted north, including the Swedes or Scythians, who were for long wanderers like the Children of Israel.

---

[13] Gibbon: *Decline and Fall of the Roman Empire*, vol. I, p. 130

In 1924 Professor L. A. Waddell published his erudite work, The Phoenician Origin of the Britons, Scots, and Anglo-Saxons, which attracted considerable interest in certain circles because of a new light he threw on the past, and who advanced conclusions which generally agree with my own researches quite independently of his. He contended that the Phoenicians were the original Aryans—or Aryan leaders—and he traced them back to the British Isles, with the Shetland Isles and Northern Scotland the main centre of their power. He derived the name Aryan from "Arya", the Noble Ones. A well-known archaeologist in India, where he had held important scientific positions for many years, he says: "I took up the problem at its eastern or Indo-Persian end and devoted most of my spare time during over a quarter of a century spent in India." Of the Aryans he says: "New keys . . . unlocked the sealed stores of history . . . and disclosed them (the Phoenicians) to be the leading branch of the Aryan race, Aryan also in speech and script, and the lineal parents of the Britons, Scots, and Anglo-Saxons." In other words, they were not Semites, as we understand the meaning of the word, but a Celtic people, red-haired and with reddish complexion. It is common knowledge that they were a great maritime and colonising people, with a genius for the sea, and in character tending towards democracy, and it may be claimed that the British people and the Norwegians, later the Vikings, were of the same stock.

Although there are some ethnologists, in that negative method of doubt which acts as a bar to progress and is all too fashionable in scientific circles, who appear to doubt whether there ever were such a race as the Aryans, the most famous biologist of the last century, Thomas Huxley, said: "There was and is an Aryan race, that is to say the characteristic modes of speech termed Aryan were developed among the Blond Long Heads alone, however much some of them may have been modified by the importation of non-Aryan elements".[14] The earliest known men in the British Isles were dolichocephalic, or long-headed, as found in the long barrows.

---

[14] *Nineteenth Century Review* , 1890, p. 766

The Adamite giants are depicted in Genesis as dwellers in a beautiful garden where grew every pleasant tree and herb and in which God himself was pleased to walk. It is reminiscent of the British Isles in antediluvian days. It was Paradise (from *para*, near, *Dis*, God), like the Garden of the Hesperides where the god Apollo walked also, or of the Fortunate Isles, a name given by the Romans to these Islands, for Solinus speaks of "the very Fortunate Islands of the Bretannides", and Eumenius associated them with the seas about Thule, or "Ultima Thule", the farthest land, otherwise Shetland. Pliny, also, speaks of the "six isles of the gods, which others call the Fortunate Isles", implying the British group, and which probably included Britain, Ireland, Shetland, Orkney, the Outer Hebrides, and the Faroe Isles. Ferro, now Faroe, was taken by Ptolemy as the most westerly of the "Fortunate Islands" and made the first meridian of longitude in his *Geographia*.

Hesperides and Fortunatae Insulae were interchangeable terms, the Greeks preferring the term Happy Isles and Romans the Fortunate. The Greeks in their myths and legends always placed the Hesperides in the *farthest west*, in association with the Gorgons (related to the Orcades or Orkneys), the Graiae (the aged witches with but one tooth among them), the dragon Ladon, who guarded the Golden Apples, the fleet-footed and beautiful virgin Atalanta, so prominent in the famous Calydonian Boar Hunt, who was defeated by Milanion because he artfully cast behind him the Golden Apples given him by Aphrodite which Atalanta stopped to pick up. These and many other traditions were placed in the region of the Hesperides by Oceanus, otherwise the Atlantic, for there was only one Ocean.

No one in their right senses would describe these revered myths as mere figments of fancy, and if they happened in the Hesperides or in that region by the Ocean we are leaving the Greek lands in the Mediterranean behind. We are coming to the north-west, as Rudbeck claimed, to the British Isles, where Apollo was the chief deity in Caesar's time, and where we may actually retrace the Calydonian Boar country and Atalanta in the present Caledonia. In like category there is a similarity in ideology in the Genesis story of how Eve plucked the Apples or the Forbidden Fruit from the Tree of Knowledge and its fatal results; or, again, the eleventh labour imposed on Hercules when he was despatched to gather the Golden Apples of Immortality from the Tree in the Garden of the Hesperides.

There should surely be little doubt about the intention of these myths, or at least their application. Dionysius Periegetes in his *History* says: "In the Hesperides, *whence tin comes,* dwell the sons of the noble Iberes." Tin came from Cornwall, the only production centre in ancient days, and offers a considerable clue to the past. Moreover, the Iberes or Iberi were perhaps the earliest of British tribes, and without exaggeration might be described as the aborigines, whose descendants are still numerous in Western Scotland, the Western Isles, in Ireland, Wales, and Cornwall. Hence we cannot escape the conclusion that Dionysius in speaking of the Hesperides specifically meant the British Isles. When Posidonius (c. 100 BC) states in his *History* that the Iberes and Celts waged wars for the possession of the land, and at length entered into an understanding, held the country in common and intermarried, I suggest that he was alluding to events in Britain and not to any region on the Continent.

For such a war did occur here, as the Welsh Triads report, and such an arrangement was arrived at.

But to return to the subject of the Giants and their fate, in regard to whom I recall the words, "There were Giants in the earth in those days, mighty men of old, men of renown", but whose thoughts were "evil continually", and who had filled the world with violence (Gen. vi 4, 5, 12), too little attention has been accorded to that remarkable work The Book of Enoch (Ethiopic Version), which throws a flood of light on the days preceding the Flood of Noah.[15] It describes in dramatic terms the materialism of the age and the growing decadence of the time, of greed, of ambitions on the part of rulers, of the feverish manufacture of munitions of war, and the final collapse of an advanced civilisation. In addition there are distinct indications that the scene lay in the neighbourhood of the British Isles in the north-west of Oceanus. The compilers call these men the "Satans", a reference to the god Saturn, the principal deity of the age, and they paint in graphic words valleys of fire in which they were consumed because of their evil deeds, and others drowned in the Flood of Noah.

---

[15] *The Book of Enoch* (Ethiopic Version), in the opinion of R. H. Charles, D.D., its editor, was compiled by learned Jews who belonged to the succession of prophets but too late for the Law to tolerate another message from the Deity. Hence they used the name of Enoch. It is generally believed to have been compiled by Gnostics in the first century AD, some think earlier. The writers of the New Testament were familiar with it and it largely influenced the Apocalyptic works, (Charles, Intro., pp. 1-10)

The Garden of Eden is depicted as existent in the north-west of Oceanus, as Dr. Charles, the learned translator and editor of Enoch, more than once stresses. They had become corrupt:
"And Azazel (the Tempter or Evil One) taught men to make swords and knives and breastplates, and made known to them metals and the art of working them, and bracelets and ornaments and the use of antimony and the beautifying of the eyelids, all costly stones and all colouring tinctures. And there arose much godlessness, and they committed fornication, were led astray, and became corrupt in all their ways" (Enoch, I, i, 8).

It may be invidious to remark that these same accusations with very slight alteration might be fitted to the present age where godlessness predominates. But before the Flood, men were feverishly manufacturing weapons of war, and women were courtesans who wore costly jewels and painted their faces, a very modern picture. The munition workers are described when the seer Enoch, grandfather of Noah, was carried in a "whirlwind"—after the style of an aeroplane—by an "angel" to the west, passing over the Erythrean Sea to the "Garden of Righteousness", where Enoch perceived a "river of fire". In these parts—"they had borne me *toward the west*", he says—he there saw:
"A mountain of iron, a mountain of copper, of gold, of soft metal (tin, says Charles), of lead. 'What things are these which I have seen in secret?' he asked the Angel of Peace. He replied: 'All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth' " (II, iii, 1).

In plain, modern English, Enoch was shown huge dumps ("mountains") of raw materials of various ores which, with the exception of gold needed for other purposes, were being used to manufacture weapons of war for some very powerful potentate described as "His Anointed", and the locality was in the west, near the "Garden of Righteousness", otherwise the Garden of Eden, situated near or on the Ocean.

Enoch then perceived in this same western locality a deep valley with "open mouths", where men, whose hands "commit lawless deeds", were preparing "all the instruments of Satan", but what these were is not exactly specified. In another valley of "burning fire", they were casting "iron chains of inestimable weight" and the "Angel" guide said, "These are being prepared for the hosts of Azazel", But these hosts or armies were destined to destruction shortly. They were to be cast "into the abyss, and he shall cover their jaws with rough stones" (II, liv, 5). These Giants or Satans with the fate forecast for them at once recall those who, in Greek mythology, were thrown under rocks and stones in Tartarus—or, as other accounts say, Tartessus in the west—at the termination of their thirteen years' war against the gods. In this same area, be it noted, Enoch perceived a river of fire, a matter into which we will inquire later.

Enoch, a seer or astronomer like Noah, is represented as having been warned by celestial indications of the fate shortly in store for mankind. He was concealed, "and none of the children of men knew where he was hidden . . . and his activities had to do with the watchers and his days were with the Holy Ones"—the celestial bodies. He learnt that "all the children of men may not perish through all the secret things that the watchers (astronomers) discerned and they taught their sons'" (I, xii, 2; x. 7). But the fate of Azazel was pre-ordained, while Noah, like Enoch, was told to make preparations. The Angel Raphael was commanded to punish Azazel:
"Bind Azazel hand and foot and cast him into the darkness; and make an opening in the desert and cast him therein. And place upon him rough and jagged rocks and cover him with darkness and let him abide there forever and on the day of the great judgement he shall be cast into the fire" (1, x, 4-6).

Such, Scripture says, was the fate of Satan, the Old Devil, an ancient doctrine incorporated in the Apocalypse. Almost the identical creed was taught in Egypt in the *Book of the Dead,* where in Amenta, the Underworld, Set or Typhon, the counterpart of Azazel—except that he was depicted as a celestial body with a long tail, a comet—after a tremendous battle with Horus, who takes the place of Raphael, was thrown deep under the earth with rough and rugged stones piled up above him. as punishment for the murder of Osiris. We can even look perhaps more closely to ourselves, for according to Plutarch, the evil Satan or Saturn was similarly thrown under an island off the coast of Britain! It happens to coincide with the belief held by the ancients that Britain became the original land of Hades or Hell, a cult so assiduously believed in Egypt, Greece, and other lands.

Surely all these long-held and fervent beliefs were not due to fanciful imagination on the part of the ancients? There must have been something definite to account for them.

At last the day of judgment arrived. Noah was greatly alarmed, we are told:
"And in those days Noah saw the earth that it had sunk down and its destruction was nigh. And he arose from thence and went to the end of the earth and cried aloud to his grandfather Enoch, and Noah said bitterly, three times, 'Hear me. Hear me, Hear me!' And I (Enoch) said unto him, Tell me what it is that is falling upon the earth that it is in such evil plight and shaken, lest perchance I shall perish with it?' And thereupon there was a great commotion on earth, a Voice was heard from heaven and I fell on my face" (II, lxv, 1-4).

I have italicised the words "what it is that is falling", for it indicates that in the belief of the writer something was falling, and we must believe that he had access to sacred and ancient records for his work. Something had fallen, something which created a great commotion and with it a "Voice from heaven"—thunder. We are told that the "command had gone forth" from the Lord, and the ruin of the dwellers on earth had been accomplished "because they had learnt all the secrets of the angels and all the violence of the Satans, and all their powers—the most secret ones—and all the power of those who practise sorcery and witchcraft and the power of those who make molten images for the whole earth" (II, lxv, 6).

Such was the accusation against the people in the day of Noah. *They had learnt too much*! The "secrets of the angels" is a reference to emanations, for such is the original meaning of angel. They had made "molten images", not, as usually understood, mere idols, but weapons of a special type like the mysterious "teraphim" we hear of in the O.T., which required a Levite to manipulate it. Here lies the origin of "Black Magic" and "Sorcery" of which so much nonsense has been written and preached, although "magic" it was, since it enabled the initiates to produce lightning, thunder, and the fire-that-kills, or "devouring flames". Here is the true explanation of the great furnaces belching out fire and smoke, working overtime with mountains of ore to produce weapons for the mysterious "His Anointed". Here then were the "lawless deeds", the "instruments of Satan", the "secrets of the angels", that is, fiery emanations. "Evil continually" were these people's thoughts, and thus, according to age-old belief, were they destroyed from heaven, when the earth sank down and rocks and stones rained upon them.

Hence the Flood.

We may not accept that particular explanation and it is just as well, because the present age with its diabolical and frightful weapons of destruction, with its ghastly tortures, with its barbarous wholesale massacre of millions of harmless people in many countries, added to the cynicism, selfishness, unbelief, and abandonment of the moral laws, would deserve short shrift. That such a catastrophe assailed the world in the days of Noah with the people in the plight which the Book of Enoch describes may be called a coincidence, but it may be that periodically, when civilisation has developed through many ages to a certain great height, it reaches its appointed end and the survivors have to grope their way slowly and painfully forward once more until they at last reach their term and are in turn extinguished. Plato hints at this, or, rather, the priest of Sais, in the Timaeus, where, in describing the inner meaning of Phaeton, who was traditionally thrown to earth by Zeus, he says: "This has the form of a myth but really signifies the declination of the (celestial) bodies moving around the earth and in the heavens, and a great conflagration of things upon the earth recurring at long intervals of time." It is the doctrine of eschatology, of which the world takes little note. Yet it was the teaching of Christ!

I have hinted at firearms in preceding passages. Their use offers one of the outstanding keys to much in the past, quite unbeknown to our scientists, although the O.T. and Greek and Phoenician legends teem with instances. Of course such allusions are invariably cryptic and veiled, yet from very early times—I imply before 2500 BC at least—Cabiri secrets were related to applied science in arms and especially in firearms, a form of hand grenade being the earliest discovery. Guns followed. The myth of the Tree of Knowledge, its sinister fruit, and the evil serpent, Satan or Azazel, using earth—Eve—as the medium from whose bosom the materials were obtained, thus tempted Adam, the Giants, conceals the knowledge of gunpowder and bombs. Fiery emanations, like grenades, were symbolised as flying and fiery serpents, hence the analogy, although the great celestial serpent was the comet, also fiery and destructive. The Greek version of Genesis was that Titaea, the earth, mother of the Titans, gave Zeus a tree bearing golden apples, placed in the care of the Hesperides, but as they could not resist the temptation to pluck and eat its fruit—that is use the evil knowledge—the dragon Ladon was placed in charge of it. Hercules slew the dragon and gave the apples to the Hesperides—and Hercules was the medium which destroyed the Giants. The Scandinavian saga of the ash Yggdrasil, where the gods communed, is a variation of this lamentable knowledge. Beneath its roots "many serpents" were concealed.

The ancient Druids, masters of magic and hidden sorcery, defined two kinds of lightning, the one Dis-Lanach, the Lightning of God, the other Drui-Lanach, the Lightning of the Druids, and hence their tremendous power. Volcanoes in eruption led to the discovery of this secret, for in eruption they throw out masses of rock and stones with tremendous velocity and exemplify terrific force. In these emissions occur sulphur, saltpetre and carbon, the ingredients of gun-powder. So we have the myth of "Father" Prometheus, who brought fire down from heaven, and was said to have taught man to "make fire".

The science of ancient explosives has never been historicised to my knowledge, *yet it lies at the root of most prehistory; for its knowledge and application enabled those who had mastered the secret so jealously guarded, the innermost of mysteries, to rule over all men, and to claim godlike attributes.*

The priests of the Cabiri (Hebr. kebr, strong) gods, and their acolytes, laboured in subterranean temples or in caves or on isolated islands, such as the Cyclops, for all this work was proclaimed holy. Their users were the "magicians" such as Pharaoh employed with their "serpent rods", that became alive and emitted fire. This monopoly, it may readily be understood, gave unbridled power into the hands of the priesthood, and a wonderfully organised body they were. The populace, naturally enough, regarded the destruction of men who had offended the gods—really the priests—and were suddenly killed by magic means, such as the "thunderbolt" of Zeus, as due to the personal intervention of the Deity. Moses used the same tricks when he led the people into the wilderness and they rebelled. In one case he sprang a mine and blew up the rebellious priests of Korah, in another he sent "fiery serpents" among the people.

I have somewhat deviated from the subject of the Book of Enoch and the destruction of the Giants or Satans as therein detailed. Certain outstanding matters of considerable importance emerge from the account, which it will be more simple to tabulate:
(1) The Giants, called Satans, lived in the Saturnian Age, and the inference is that the Flood and the hurling of the Giants under rocks marked the end of that Age.

(2) Their civilisation must have achieved considerable heights. This is especially denoted by the references to their women folk, for the treatment of women is the surest sign of the culture of a race. Their women had long before emerged from barbarism.

(3) The allusion to metals is remarkable. With copper and tin, dumped by their foundries, they manufactured bronze, or with copper and lead, brass. They had advanced, however, to the use of iron, and we are thus concerned with at least the Early Age of Iron.

(4) They manufactured weapons of war for all the world we are told, but particularly for "His Anointed", a title which implies a theocratic monarch or an Arch-Magus who dominated the world by this means.

(5) They possessed a considerable knowledge of astronomy, and their seers, represented by Enoch and Noah, had watched the heavens and thus acquired prior knowledge of some impending catastrophe. It is portrayed as something falling on the earth, a great commotion, and the earth sinking down into the void, that is drowning.

(6) All these events are related to the neighbourhood of the Garden of Eden, in the north-west or west of the Ocean, near the Erythrean Sea (Herodotus names it as a branch of Ocean), and here lay the land of Hades or Sheol.[16]

It can be seen from the description in this curious work that the Flood of Noah was deemed to have taken place after the Bronze Age and in at least the Early Iron Age. This should be somewhat of a poser for the archaeologists who attribute the Early Iron Age (Hallstatt A) at from 1000 to 800 BC, which would mean that the Flood was incomparably later than chronologists reckon or that the Early Iron Age started very much sooner than they estimate. Mainly the Saturnian was the Bronze Age, although there was admittedly an overlap between the different periods. Mrs. Dobson, a noted archaeologist, says of these overlaps: "It is not easy to tell the implements of the Megalithic from those of the full Bronze Age, for in spite of the advantages of metal, flint tools were used even down to Roman times."[17]

In the case of the Giants there is no confusion, for we are told that iron was employed and the contiguity of copper and tin implies that bronze was also manufactured. The use of iron in antediluvian days is conveyed in the sentence of Genesis wherein we are told that Tubal-cain, descended from Cain, was "instructor of every artificer in brass and iron." (iv, 22). The Cyclops, according to Hesiod, "fabricators of thunder", of Titan race, worked in iron. They were slain by the "Arrow" of Apollo, which destroyed the Hyperboreans, only another version of the Flood. There can be little doubt that the Flood in question took place in the Early Iron Age and was a catastrophe of a far later date than that ascribed to it by bibliographists, although earlier by some centuries of the estimated Age of Early Iron.

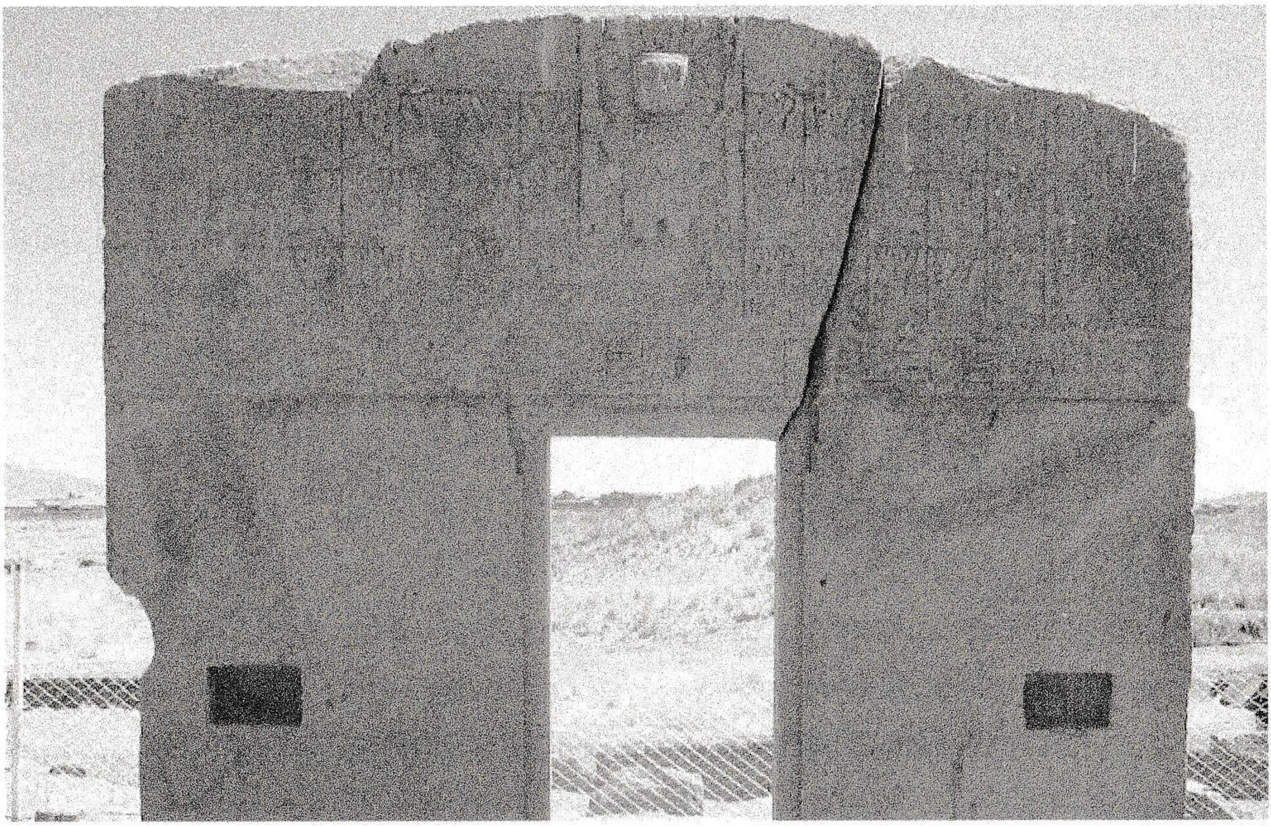
The Fo'Mori (or Formoraice), whom I mentioned previously as amongst the giants, were traditionally drowned in the Flood. In Erse legends they are depicted as a huge, mis-shapen and violent race of pirates from overseas, who first conquered the Isle with a fleet of sixty warships and a large army. The Erse Annals of Clonmacnoise say that they were a sect descended from Ham or Cham, who lived by piracy and the despoiling of others. They conquered Ireland before the Flood.[18] In his *History,* Giraldus Cambrensis states that Ireland was partly drowned in the Flood because of the wickedness of a certain tribe, referring apparently to the Fo'Mori.

---

[16] The references to the north and Ocean are remarkable: "I looked towards the north." (I, xxxii, 1); "Went over the summits of these mountains and passed above the Erythrean Sea" (I, xxxii, 2); "I had been carried off in a whirlwind and they had borne me towards the west" (II, lii, 1). There are references to Pyriphlegethon, Styx, Acheron, and Cocytus, all famed in Homer's Hades, as also Ocean stream, both in the west (Charles' note, p. 39). He says, "the earthly Garden of Eden is near Sheol," and gives other similes.

[17] *Archaeology of Somerset*, p. 46.

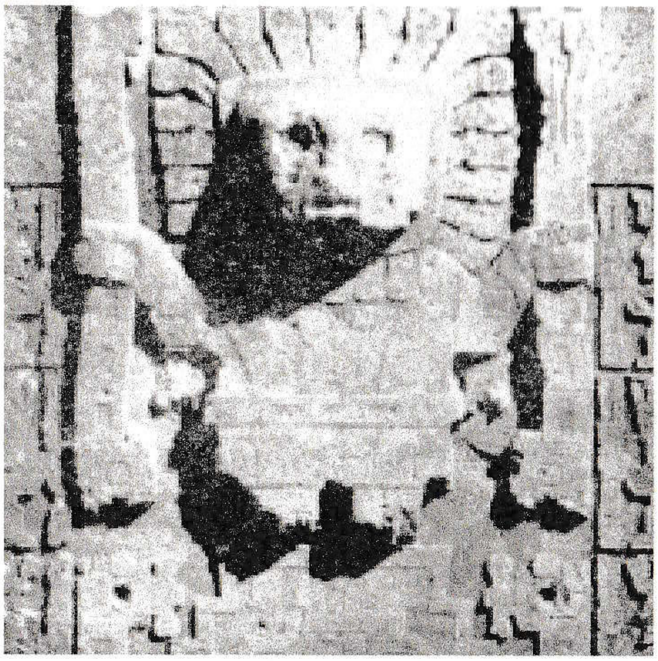
When, therefore, we assess this evidence of folk-lore and myth, together with the *Book of Enoch,* it begins to assume solid proportions. To archaeologists and geologists such matters as the Hesperides, the Ocean, Hades, the Giants and their alleged activities are no evidence at all, for they admit nothing except what the spade may reveal, and unless the ancients had carried about plaques of identification, which they were inconsiderate enough not to do, their remains are merely generalised at estimated dates, and that is all to be said of it. To the intelligent reader I submit that we have a strong prima facie case.



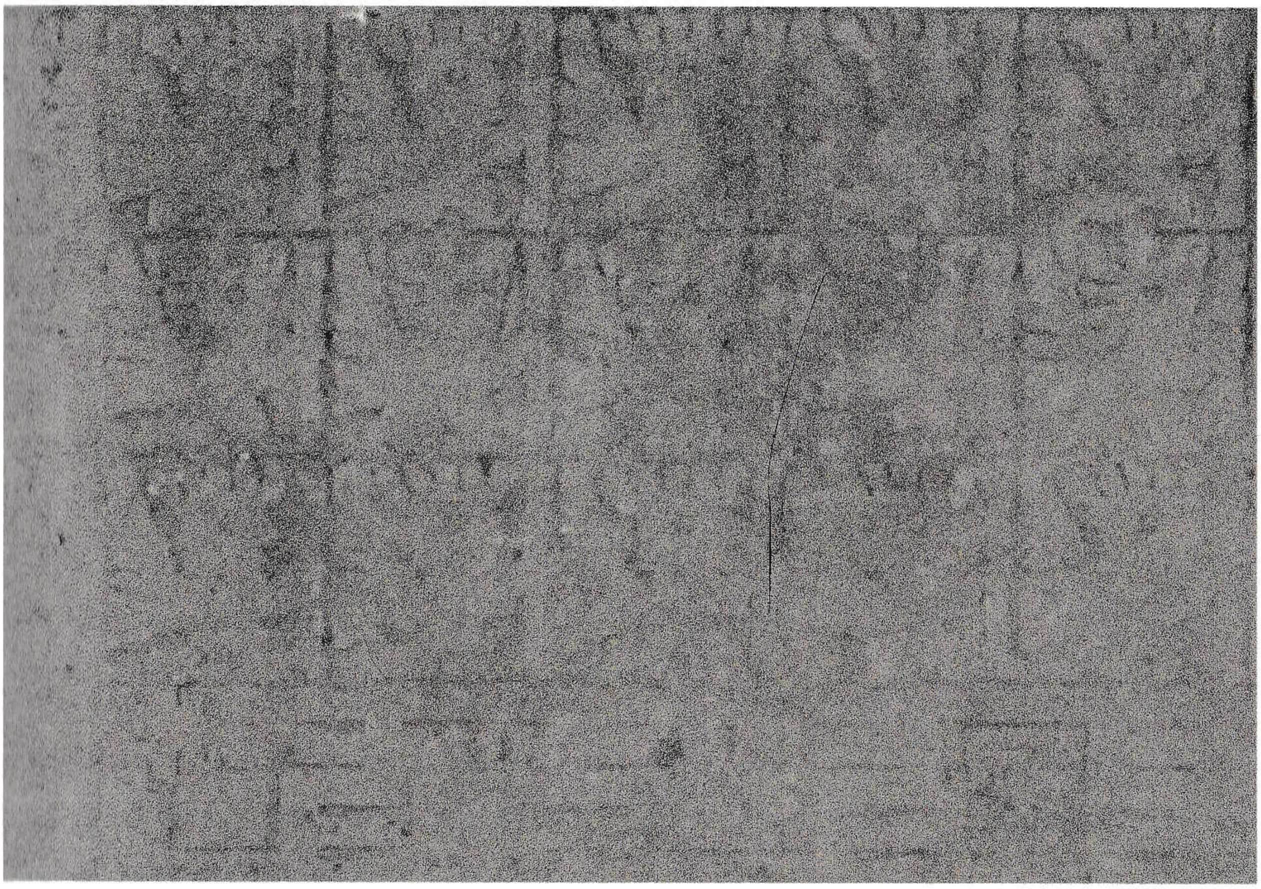
MONOLITHIC GATEWAY AT TIHUANACO, PERU,
showing Melkarth and his galaxy

---

[18] T. W. Rolleston: *Myths and Legends of the Celtic Race*, p. 101.



MELKARTH, THE HERCULES OF TYRE,
shown in the centre of the gateway



WINGED ACOLYTES,
which surround the god on the monolithic gateway,
each bearing a pillar and kneeling to Melkarth.

III

THE CIMMERIANS AND PHAETON

"The real past is a book sealed with seven seals."

Dean W. R. Inge, D.D.

Far too little has been written of the Cimmerians, although they are one of the most interesting and certainly most important peoples of past history, largely the teachers of mankind. The reason why they are so little known and understood is mainly due to the neglect of prehistory especially in its relation to the north. Jordanis, the Gothic historian, described the North as the "forge of mankind", a true philosophical saying, but our knowledge of the past has been culled almost entirely from the Greek, Roman, and Jewish histories, of which it may be said that the first two, in historical times, possessed little knowledge of the north, and yet it was the northern peoples who frightened the wits out of Rome more than once and finally overthrew her power.The Cimmerians were a vital Celtic race in the farthest north, better known under other names. Homer alludes to them as dwelling on the borders of Hades when Ulysses visited the shades, and

"Approached the bourn of Ocean's vast profound.
The city there of the Cimmerians stands
With clouds and darkness veil'd, on whom the sun
Deigns not to look with his beam-darting eye . . .
But sad night canopies the woeful race."[19]

Thus the poet associates them with the Underworld of Shades. In due course I shall endeavour to reconstruct the actual geography of this Hades of Homer. It lay in Britain.

Another significant association links the Cimmerians with the river Eridanus, on whose banks amber was found. Herodotus, vague as he was about the world outside the Mediterranean shores, allowed that there had been such a nation and connected them with amber and tin. Amber has always been a product of the north of Europe, not unassociated with the very catastrophe I am attempting to retrace to its beginnings, and tin was mined only in Britain. Yet the "father of history" was dubious about the river Eridanus or the Cassiterides, the Tin Isles, off Cornwall.

---

[19] *Ody.*, xi, 14-20 (Cowper's version).

Mythology insists that the Cimmerians inhabited the banks of the flaming river Eridanus, related to the famous "escapade" of Phaeton, by whose ill-starred deed, it is hinted in Plato's Timaeus, the destruction of Atlantis was caused. We may recall the story of how Phaeton, "the Shining", drove the steeds of his father Helios for a single day along the track of the heavens, but they bolted with him, and plunged madly, close to the Sun himself, and then so near to earth that Zeus, perceiving that great regions had been set ablaze and blackened, and that it would be utterly destroyed unless the "prank" were ended, struck him down into the river Eridanus. "The Shining" one became aflame and all humanity except for a remnant was destroyed. I have mentioned previously that, according to the priest of Sais, who narrated the story, it was an astronomical myth relating to the declination of heavenly bodies causing a world catastrophe. It requires little perspicacity to interpret the meaning as the collision of a cometary body, probably in two parts as is not uncommon, which, after careering very near the sun, took a course leading it to strike the earth or partially so and thus creating havoc and destruction in an unparalleled degree.

That, according to the myth, happened in the Cimmerian lands, the dwellers in the north. "The Shining" one represents the bright nucleus of a comet, and the "flaming Eridanus" may be compared with Enoch's "river of fire" where the Satans were manufacturing firearms.

Pausanias is more accommodating in regard to the Cimmerians than Herodotus. He terms them Galatai or Gauls, "formerly called Celts". They inhabited the "farthest parts" of Europe on the shores of a great sea unnavigable at its extremity, where the sea ebbed and flowed and contained marine beasts unlike those found elsewhere. Sir William Ridgeway, in his Early Age of Greece, identified this sea with the Arctic Ocean where abound the polar bear, sea lion, walrus, whale and seal, unknown mammals to the Mediterranean except for a rare incursion of a few seals. This sea, embracing also the present Norwegian Sea, was known to the ancients as the Saturnian, Cronian, or Hyperborean Ocean, for very good reasons. The people inhabiting these parts of Norway were a giant, fair-haired, and blue-eyed race. Pausanias says of them:

"In the land of the Galatai flows the river Eridanus, on whose banks people think that the daughters of Helios bewail the fate of their brother Phaeton. The name Galatai came into vogue late, for of old the people were called Keltoi both by themselves and others."[20]

But although these Gauls or Celts dwelt, as Pausanias plainly infers, in Norway, from a very early time they were prominent in Britain, especially in Cornwall, Devon, and Somerset, the ancient centres of ores including tin, copper, lead, and iron. Leaving aside the claim of the Welsh people to be the lineal descendants of the original Cymry, since the bulk of them today are definitely Iberian, the Triads claim that the first of the "three pillars of the British nation" were the Cymry or Cumru, who were led to the Isle by Hu Gadarn, "and they came from the land of Haf, and they came over Mor Tawch (Sea of Mist) to the Isle and to Lladaw (Brittany) where they settled". Hu Gadarn possessed the land "not by war or pursuit but by justice and tranquillity". The Triad states that the tribe of the Lloegrwys (in the Midlands) and the Brythons were, together with the Cymry, "all descended from the primitive tribe of the Cymry". Hu Gadarn traditionally made his first settlement at Somerton, Somerset, lying conveniently handy to the ores. The name of Hu Gadarn may be interpreted as signifying the "High Gad" or Prophet.

Hu Gadarn, "The Mighty", was regarded by the Cymry as their patriarch, like Abraham and there are seven Triads to commemorate the benefits which he conferred upon them at some early time, including the cultivation of the soil, the dividing of them into tribes, and organising them into unity of action so that he is represented as one of the primary System-Formers of the Cymry. He was also the first who invented the application of song to the preservation of record and invention, He may certainly be regarded as the Cymric Abraham.

---

[20] *Periegesis*, I, iv, 1-4

Historically we may regard the Cimbri of Roman times as also descendants of the original Cimmerians. Modern historians, with a genius for destroying long-held beliefs without having any convincing evidence to the contrary, have denied any former relationship between the two, mainly because in the garbled geography they have been taught and pass on the Cimmerians have been assumed to have dwelt in the present Crimea, as doubtless some of them did when circumstances compelled their emigration. However, historians like Diodorus Siculus, and the Greeks generally, including Posidonius and Plutarch, all present them as one and the same. Tacitus, the Roman historian, who probably knew the Baltic lands better than any other Roman, says that the Cimbri left a celebrated name and an ancient and extensive reputation. They were the most redoubtable foes of the Romans.

In 390 BC they marched on Rome and captured it, a feat claimed by Geoffrey of Monmouth to have been achieved by the British people, and for which there is a good deal of justification. In those days the Romans were entirely vague as to the northern nations. At that time two brothers reigned in Britain, the sons of Dunwallo, Belinus and Brennius or Bryan, who quarrelled but made it up. Belinus led an army into Germany and Brennius led his "Senonian Gauls", says Geoffrey, and captured Rome. The Senones were the inhabitants of Britain south of the Thames, according to repute, related no doubt to those Senones in Gaul who inhabited the region of the present Paris, and so, whether Rome fell to Brennius with his Cimbri or Brennius with his Senones, it was a British conquest—if a vain one—of Rome.

From 113 to 101 BC the Cimbri were the constant terror of Rome, had both Gaul and Spain at their mercy and defeated every Roman army sent against them, until Marius, by dilatory tactics, annihilated them near Vercellae. These later Cimbri came from the shores of the North Sea, mainly from Jutland, now Denmark, of olden days known as the Cimbric or Cimmerian Chersonesus or Peninsula. They were no wild barbarians. Plutarch, in his life of Marius, tells how they formed their infantry in immense hollow squares like the Macedonians and as the British did fifty years ago! Their cavalry was superbly mounted, an iron cuirass protecting the body, the helmet adorned with the horns or other emblem of a wild animal or bird. Their former victories, their tallness of stature, their ferocious air, their savage shouts and unusual method of fighting all combined to strike terror into the hearts of the Roman legions. They had no desire to make war on the Romans, they protested, a people whom they respected until they suffered from that treachery which the Romans constantly practised unless it paid them to act otherwise. Romans were never by any means a chivalrous people.

All this is matter of history but what is not so generally appreciated is that the Cimbri in the time of Marius were forced to seek new homes because their own northern lands were in process of being engulfed by the encroaching seas. Ephorus relates how for some two or three centuries before this time the Ocean had been sweeping away the low, drifting lands from Jutland to the Netherlands and had compelled them to flee. From Jutland a line of salt marshes runs southward into which the seas continually eat to this day, held back only by strenuous barriers, like the Dutch system of sea-walls and dykes. Yet the seas still encroach. There is little doubt that many centuries ago the island of Heligoland, off the mouths of the Elbe and Weser, today 28 miles from the mainland, was a sacred mountain attached to the mainland, and was the "Holy Island" (hence Heilegeland today Heligoland), where, according to tradition, Hertha, the goddess of the Earth, a variation of Rhea-Cybele, also named Galatia, the origin of the name Galatai or Gauls, had her great temple. Also here Forseti, a son of Balder and Nanna, according to Scandinavian mythology, had his temple.

The Angles on the mainland made pilgrimages to Hertha's temple until St. Willibrord in the seventh century preached Christ on this sacred pagan isle, with its vivid red cliffs, green grass, and white sand. The population of this island is said to be Frisian in descent and speaks a language little understood by the Germans. Let it be said that there is a good deal yet to be said of the relationship between the Frisians and the classic Phrygians, or Phryges, where stood Ilium or Troy, and between the Phrygians, or Trojans, and the English, and, it might be added, between these and the Cimbri, or Cimmerians.

From these parts and farther north yet had arrived the Cimbri, who told the consul Carbo that they had "come from the remote parts of the north". They asked the Romans to assure them lands and offered their services in return, an offer the Senate rejected. In their actions which the Romans described as barbarous the Cimbri were not actuated by desire for conquest but only asked for a country in which they might live without being threatened unceasingly by the incursions of the Ocean.

Plutarch represented them as a highly chivalrous people. Had they been of a treacherous nature history might have been written differently and perhaps better. It is said that their womenfolk made so great an impression on the women of Athens—the Paris of the age—that they copied their style of dress and hair. They were tall and graceful, with golden hair and blue eyes. Pausanias says that the Cimmerian or Gaulish women— the same Cimbri—were as tall as the men, and that children were white-haired at birth—so pronounced was their blond colouring.

They were not Germans. Tacitus discriminates between the Cimbri and the Teutones, although the two were allied in their war against the Romans. They were certainly not related in any way to the Scythians, whereby hangs a tale, my authority being Herodotus, who possessed a really modern eye for a story which had anything of the miraculous.

Discussing the "wandering Scythians", who, he says, once dwelt in Asia, he describes how they quarrelled with the Massagetae (a branch of the Goths, there is reason to believe), and not having any success turned their arms against the Cimmerians. They crossed the Araxes—evidently in this case a Russian river, Canon Rawlinson thought the Volga[21]—and entered Cimmeria. The Cimmerian rulers, hearing how numerous were the invaders, held a council. Some among them decided that they must retire to avoid a contest with so powerful a foe; another party, the Royal tribe, decided to die fighting rather than yield. Not agreeing, the two parties fought against one another in which all the Royal tribe were killed and were buried near the river

---

[21] It was more probably the Skagerak (Skager-Arak or Rak), formerly a channel connecting Norway with Jutland, Denmark.

Tyras; the others, as they had previously decided, departed, and the Scythians took possession of a deserted land. What came to be called Scythia was formerly Cimmeria,[22] The account of a battle between the two parties is too fantastic to be acceptable, whereby all of the one tribe were slain. They may have fought and died to a man against the invading Scythians.

Our main interest in this is its setting. Did this invasion take place in the region of the Black Sea or in that of the Baltic? I ask the question because Herodotus cites Aristaeus, the poet, who visited as far afield as the land of the Issedones, north of whom, he said, dwelt the Arimaspi, men like the Cyclops with one eye; still further the "gold-guarding Griffins"; and beyond these the Hyperboreans, which he implies was the Northern Sea, the Norwegian or Saturn's Sea or the Hyperborean Ocean, and he implies it by adding that the Scythians, pressing upon the Cimmerians, "who dwelt on the shores of the Southern Sea, forced them to leave their land".[23] In this account the Southern Sea seems to mean the Baltic. When we find that in other places Herodotus describes the tribes living in the neighbourhood of the Hyperboreans as existing amid Arctic conditions, it fails to apply to the Black Sea region at all. For example, he describes the Issedones as living east of bald-headed men with flat noses and long chins, where there was an eight months' winter of exceeding rigour.[24] It describes to a nicety the Lapps, who, as we know, are the most northerly nation of Europe.

He mentions the Arimaspi, a fabulous sort of people in his account, but allow me to cite a passage from the Roman Avienus, whose work is mainly about the north. In his Orbis Terrae this is what he says of the site of the Arimaspi:

"The furious sea is ever the same but it bears a thousand names according to the numerous countries whose shores it bathes. In the places where the zephyrs blow favourably for the harvest, the Western Sea quits the Ocean to descend into the earth's interior. From another side, towards the constellation Lycaon (the Bear, the North Pole), where a cheerless soil nurtures the belligerous Arimaspi, far stretches

---

[22] *Her.*, iv, 11.

[23] iv, 13.

[24] iv, 23-28

Saturn's Sea. In these parts the frozen sea rests solid as marble, the idle wave is without movement, nothing can raise the tide. Thus this sea has received the name of the Dead Sea from the Greeks."

Thus we have supporting evidence which points indubitably to the Scandinavian peninsula as the original home of the Cimmerians, and their retreat may very well be explained as an account of the invasion of the north by Odin and his "Asar-men", otherwise the Scythians, who established a new hierarchy and a new pantheon in place of the former rulership of the Cimmerians. I might add that in the *Argonautica* of Orpheus the Cimmerians are described as dwelling at that time in the very north of Norway, west of the Rhipaei or Hyperborean Mountains, today known as the Ripean Mountains, once upon a time mined for gold.

In the foregoing, therefore, while we may respect Herodotus, we cannot always accept his geography, as the map of his world is proof, Europe being a queer flat pancake shape innocent of the British Isles. So, too, whilst using his reports, we may wonder whether he is quite correct when he speaks of another matter concerning the Cimmerians, where he says, "Scythia still retains traces of the Cimmerians; there are Cimmerian castles, and a Cimmerian ferry, also a tract called Cimmeria, and a Cimmerian Bosphorus".[25] I doubt him for this reason: the Cimmerian Bosphorus may well have been the sea which divided the coast of Norway from Scotland, once infinitely narrower than now. The Ferry, so unusual an occurrence to individualise, here indicates something exceptional, and it may relate to the Ferry of the Underworld, the Ferry across the Styx to Hades, where the souls of the departed had to wend their way with an obolus to pay the grumpy old ferryman Charon, and that Ferry, I fancy, may be found in Scotland to this day. As for Cimmerian castles, why should they be particularly signalised as something outstanding unless there were a reason for it? Scandinavia has nothing to offer as a solution to that puzzle, but Scotland has.

In various parts of the Highlands are the remains of the mysterious vitrified forts of prehistoric castles, usually built on a height, of

---

[25] *Her.*, iv, 12.

Cyclopean stones, stretching from Caithness to Argyllshire. They were originally erected in the Cyclopean way of immense stones fitting one above another, piled up, and un-cemented.

In the catastrophe of the Flood, as I shall show, vast waves of uncontrolled electricity of stupendous power swept furiously across the land, especially in the region I have mentioned, from east to west, or more accurately from east-north-east to west-south-west, consuming everything in their path with the unbridled heat of a voltage none can compute. The castles, however, facing this onslaught, were miraculously preserved because the heat largely melted the solid rocks and welded them together, those walls at least which met the direct rays or blast as they passed onward with the cometary body then plunging to earth. Those stones in the rear of these castles have long ago crumbled into debris but the facing stones have remained indelible through the ages, and offer a silent witness not only to the tremendous forces of nature but to the retreat of the Cimmerians. For, in retreating from the Scythian hordes, they had the British Isles as their refuge, having been connected with them from an age long anterior to the story Herodotus tells. That the Scythians in part also invaded the British Isles is proved by the very name of the Scots.

Scandinavia's antiquities have revealed high culture and her archaeology corresponds closely with that of Britain, such as round temples, long barrows and the like. According to the Swedish archaeologist Nagerbring, she enjoyed a high culture at least as early as the third millennium BC Not only did Baug and Johann Magnus claim that the race of Adam settled first in that ancient seat of man but Magnus said that King Sven ruled over the Goths in Sweden before the Flood. He contended further that Magog, the son of Japheth, settled in Sweden, possibly a reference to the settlement of the Scythians or Swedes. Gomer, the eldest son of Japheth, according to Josephus, was the founder of the Galatai or Cimmerians, which makes them the oldest race in the world.[26]

---

[26] *Antiq. of the Jews* I, vi, 1.

It is regrettable that the claims of the Scandinavians have always been shelved for we cannot pretend that our knowledge of the past, meaning our pedigrees and ancestors, is even tolerably comprehensive, when we limit our outlook to the Mediterranean peoples who, in many ways, are the least reliable. Bible students, if they wish to arrive at the truth, will need to revise their ideas very considerably.

At all events in this outline I have endeavoured to show that the Cimmerians were among the most ancient of peoples, the blond giants, whose blood we largely inherit with the Norwegians, our blood brothers, and when we probe into the remote past of the Cimmerians we discover their direct link with the Flood in the myth of Phaeton and the river Eridanus, and also with the Underworld or Land of Hades, all of which takes us to the Ocean, to Atlantis, and to the Flood of Noah as related in that remarkable apocalyptic work, the Book of Enoch, together with the tradition of the Giants who were flung deep into the earth after their war with the gods.

It all means, logically examined, that the world's history of the past revolved round the British Isles and Scandinavia.

IV

WHERE THE COMET FELL

> "We must remember that this extinction (of the rhinoceros in Siberia) took place in comparatively recent times and that the animal disappeared from North Asia long after the appearance of man on the earth. . . .
> We are face to face with a mystery and it is clear the extinction of the rhinoceros all over Siberia must have been brought about by some unusual and tremendous cataclysm accompanied by an extraordinary change in climate. . .
> Thus perished the Siberian rhinoceros overwhelmed by a catastrophe both sudden and tremendous."
>
> Rev. D. Gath Whitney: *Chambers's Journal,* Feb., 1914.

The Ice Age or Glacial theory was introduced as a possible explanation of certain phenomena which has confronted geologists since geology became a recognised science. The objection to it is that what was originally a mere deduction has in course of time become accepted as proven fact. It has operated with most deadly effect on archaeologists and antiquarians, for it has vitiated their judgment to fantastic lengths.

The principal protagonist of the Ice Age theory in Britain was Professor James Geikie, Professor of Geology at Edinburgh University from 1882 to 1915, and his three editions of The Great Ice Age are yet regarded as the authentic explanation of a mysterious epoch which especially afflicted Scandinavia and the British Isles.

Geikie contended that a vast ice-sheet descended for some 50 to 55 degrees from the Poles, where he assumed enormous mountains of ice and snow had accumulated which eventually broke away and spread southwards until finally in warmer climes it gradually became disintegrated, bringing with it immense quantities of "moraine." Over Scandinavia and the British Isles, and over much of the western half of Europe from Mecklenburg to beyond the Pyrenees, these moraine deposits are found to exist often in scattered masses. This gigantic ice-field was assumed to have varied from three miles in height at the Poles to about one mile towards the southern limits.

On this theory the Scandinavian and British lands possessed a climate at least as polar as Greenland today, and yet there are certain considerable areas which apparently miraculously escaped this ice-cap, for there are no signs of moraine. It was the case in parts of the south and west of Britain and Ireland, and similarly in Scandinavia. Denmark escaped the moraine also, for Professors Haakon Shetelig and Hjalmar Falk say: "Even at the greatest extent of the last glaciation, Jutland (Denmark) still had an unbroken shore in the west free from ice and the same conditions are attested in stretches along the west coast of Norway."[27] If the ice-field were even no higher than 5,000 ft.—less than one mile in height—how could great patches in Norway and Denmark escape? An ice-field such as Geikie projected had to be of such immense height and weight in order to explain the presence of the moraine, but his argument is nullified if considerable regions escaped it. No explanation has been given of this inherent objection to the theory.

The last and worst glacial visitation has been termed the "Drift" because the so-called moraine consisted of immense quantities of rocks, stones, boulder-clay (clay enclosing rounded boulders), till (in Scotland alone, consisting of tough clay and masses of stones closely cemented together), spread in broad, ragged sheets in the Scottish Lowlands and in the Highlands confined principally to the valleys, which supposedly drifted there under the ice-sheet. Boulder-clay is distributed widely over England, Wales, and Northern Ireland, with various free areas.

The rocks and stones are all characterised by deep striations or scratches attributed to friction with pre-existent rocks over which they were dragged by the immense and heavy mass of ice. On mountain rocks in the Highlands which were previously *in situ* these striations are found on the north and north-east sides, but not on the west or south. This is queer because the pressure of moraine hastening downwards on this theory should be more severe than on the upward move.

The till, most lacerated and striated of all, is assumed to have been material clinging to the ice-sheet and in its passage grated heavily over rocks and stones. How, in such case, could it remain attached to the ice for so long?

---

[27] *Scandinavian Archaeology*, page 2.

Again, heavily striated rocks are found balanced or suspended at considerable heights, as in the case of the Pass of Llanberis, Wales, or in certain parts of Cumberland and Scotland, in which latter country they are called clach-a-brach, and in Druid days were venerated as sacred stones. It is not possible to explain how such isolated rocks could have been placed in these positions as blocs perches, even if the ice-sheet crept over the highest mountains, or how they could have remained in position if they were there previously.

But what of this alleged moraine? The Polar regions show no sign of boulder clay or till, or striated rocks, from whence they are supposed to have originated. And there is the further remarkable fact that none of the Drift materia yields any single example of former fauna or flora. Drift ice may carry moraine such as soil with trunks of trees or boughs or roots, or remains of mollusca, but the Drift shows no trace whatever of organic or terrestrial existence in its strata.

Another fact discounting this theory is that there is no trace whatsoever of any such Drift in the Antipodes, yet, if it were a climatic phenomenon both Poles must have suffered in like manner. Again, why did this extraordinary ice-sheet only perform west of Mecklenburg? Why not over the whole of Northern Russia and over East and West Prussia and suchlike places? Does not this limitation of direction destroy the ice-field theory entirely? How can it explain the circumstances as related by Mr. Whitney at the heading of this chapter, as something sudden which obliterated the rhinoceros in Siberia although there is no Drift there?

Geikie went on imagining his vast ice-sheet which slowly augmented and then receded over many aeons, although he could not explain how or why this immense mass of water accumulated at the Pole and piled up some 5,000 feet higher than Mt. Everest itself. We are even aware that the Polar regions before the Drift were far smaller in extent and less rigorous. Sir W. Boyd Dawkins was sceptical of the moraine claim.

He says:
"No similar clays have been proved to have been so formed either in the Arctic regions or in the districts forsaken by glaciers in the Alps or Pyrenees."[28]

If there were this ice-sheet or any other form of ice on a gargantuan scale, why is it that there is no Drift deposit in Siberia (except in the north-west corner) or in Canada or Alaska? Why is it found in isolated packets in the United States, in Iowa, in Mexico, and even in Brazil, where no ice-sheet could ever have reached? If there is anything more fantastic than Geikie's extravagant theory it is that it has been lapped up by his successors and by intelligent men who, by logic alone, should be able to denounce it Yet it is today a dogma.

Almost more extraordinary than all else is the assumption of inter-glacial periods, whereby after thousands of years of Polar climate there were semi-tropical interludes, necessary for the theory to explain away the evidence of fauna and flora. How these survived the Arctic Age is not explained. After the Drift, truly, certain genera of mammals and plants became extinct, like the mammoth, the woolly rhinoceros, the cave hyena, the Irish elk, etc., and plants like the sabal-palm, areca, and others. Yet sufficient survived to show a supervening climate warmer than it is in the British Isles today, such as the olive and vine. If there had been even one such winter as James Geikie and his disciples formulated only Arctic types could have survived, but there are no traces of these. The oak, cedar, elm, ash, yew, and other varieties which today cannot survive in the north of Ireland, in the Hebrides, in the Shetlands and Orkneys, in the Faroes and Iceland, could not have withstood a climate where the thermometer was some 60 degrees or more below zero. Moreover, oxen and sheep and horses —apart from northern varieties like the Shetland ponies and sheep— could not have endured such a climate for any length of time any more than the mammoth found buried under the till.[29] A. W. Wallace, the well-known naturalist, says of the Ice Age: "Nowhere has any proof been obtained of intercalated cold periods such as would be indicated by the remains of a stunted vegetation or a molluscan fauna similar to that which now prevails in the Arctic."[30] From every point of view the Geikie theory is untenable—and yet it is accepted!

---

[28] *Early Man in Britain*, p.116.

[29] There is evidence of 17 or 18 elephantoidal (mammoth) remains, and of the Irish elk, north of the Scottish border. All were deposited either under till or boulder-clay peculiar to the Drift (Rev. F. Smith: *The Stone Ages*, pp. 360-1).

What is the alternative explanation of the Drift?

Geikie's theories were attacked from the commencement by what is termed the Cataclysmic School, and the cause of the cataclysm was the falling of a comet as indicated in the *Book of Enoch*. It was suggested in the myth of Phaeton driving the steeds of Helios through the track of the heavens, respecting which such classic writers as Tatian, Clement, and Eusebius contended that the Phaeton "escapade" was identical with the Deucalion Deluge in Hellas, as that in turn will be shown to have been the same as Noah's Flood.

This is how Ignatius Donnelly describes the cataclysm:
"Animals were slaughtered outright and so suddenly that few escaped. . . . Drift fell as a sudden catastrophe, stones and boulders alike are scattered higgledy-piggledy, pell-mell through the clay. . . . The Drift marks the most awful convulsion and catastrophe that has ever fallen upon the globe. The deposit of these continental masses of clay, sand, and gravel was but one of the features of the appalling event."[31]

Unquestionably, as seen in the case of the rhinoceros in Siberia—and Britain, too, for that matter—the mammoth and Irish elk, it was a sudden event as Donnelly states, sudden and immense, utterly overwhelming yet eccentric in its distribution whereby areas, like those spoken of by Professors Shetelig and Falk in Norway and Denmark, escaped any direct impact of materia. It was accompanied by electric storms, the falling of masses of rocks, stones, and other Drift materia, and was followed by immense inundations and rains, such as invariably follow any considerable earthquake but far more prodigious, and caused considerable cold for a limited period.

The change in climate—the "extraordinary change" as says Mr. Whitney—which followed this catastrophe can be explained by the effects of the enormous additional weight which the cometary body deposited, what Donnelly terms "continental masses", for the terrestrial orbit round the sun is adjusted by gravity based on its specific weight. The result was that days were added to the previous year of 360 days, as to which a simple computation shows that an additional deposit was equal to .00273 of its previous weight and thus compelled our planet by the law of gravitation to enlarge its orbit accordingly. Such a recession from our earth's centre of heat necessarily reduced the strength of the sun's rays, a permanent effect yet one of several. Those 5¼ days have been a puzzle to historians and chronologists ever since, for none of them have even nearly approached the truth. Another effect was the alteration of the earth's axis, for the bulk of the deposit other than water (which in due course found its true level) fell upon a limited area in the north and shifted the axis, and accordingly the Poles, to its present somewhat acute angle, thus bringing the Arctic Circle to 23° 28' from the Poles, whereas previous to the catastrophe there is reason to believe it extended not much beyond 12°.

---

[30] *Island Life*, p. 187.
[31] *Ragnarok*, pp. 49-51.

The climatic effects, as regards the permanent lessening of warmth, doubtless took time to be felt, but the alteration in axis was felt most acutely in those lands which now lie within or near the present Arctic Circle, such as Siberia, North Russia, Northern Norway, Spitzbergen, Greenland, the corresponding latitudes in Canada, and in lesser degree in Norway, Scotland, Iceland, and the Scottish Isles. When the direct effects of the visitation had passed and the climate adjusted itself to the new conditions, the situation in the British Isles and Norway was probably not very different from that today, although it must have been more salubrious because the world climate has slowly but steadily deteriorated through the ages as can be demonstrated by history. Nevertheless, its suddenness and severity at the time in the more northern parts, aside from the devastated regions, led to great privation among those who succeeded in escaping from the direct effects of the cataclysm. It was what the Scandinavian sagas called the "Great Winter", and compelled many peoples who had formerly dwelt in comfort in the northernmost lands to seek new homes or die of starvation and cold. Beasts of burden died and crops refused to ripen.

Such, then, were some of the effects of this catastrophic visitation.

Without entering into lengthy technical details of cometary composition or the potentialities and functions of these bodies in the universe, there are certain physical facts which help to explain such an event as the Drift. The spectroscope has proved beyond question that the attenuated tails of comets, which trail sometimes for millions of miles behind the nucleus, contain every known gas, including hydrocarbons, hydrogen, nitrogen, sodium, sulphur, iron vapour, magnesium, silicon, calcium, and the deadly blue cyanogen, all identifiable by their colour and action, red predominating but white, yellow, pink, blue, bluish-green, and violet all being present. Some of these gases assume remarkable contortions, giving the appearance of a vast fabulous monster, such as a dragon or a fiery serpent breathing fire and lashing wildly with its tail caused by the action of certain gases. Having no protective atmosphere and no consistent orbit—an impossibility as each moment it loses weight—the effect of solar rays upon the wanderer is seen in constant change in shape and size. It twists and contorts itself, arches its back, sometimes throws its tail above its head as though in agony, and curves itself into a condition of frenzied energy as it rushes through the skies towards the sun. It is the origin of devil-worship and that imagery which gave the world myths of flying dragons and serpents. It explains the conception of the Egyptian Set or Typhon—origin of the word typhoon—or Satan, figured as a vast and fiery serpent in the heavens with an enormous tail, a hundred snake heads and various barking voices (thunder), who contended with Zeus or God for the throne of the lower world and was hurled to death by lightning.[32]

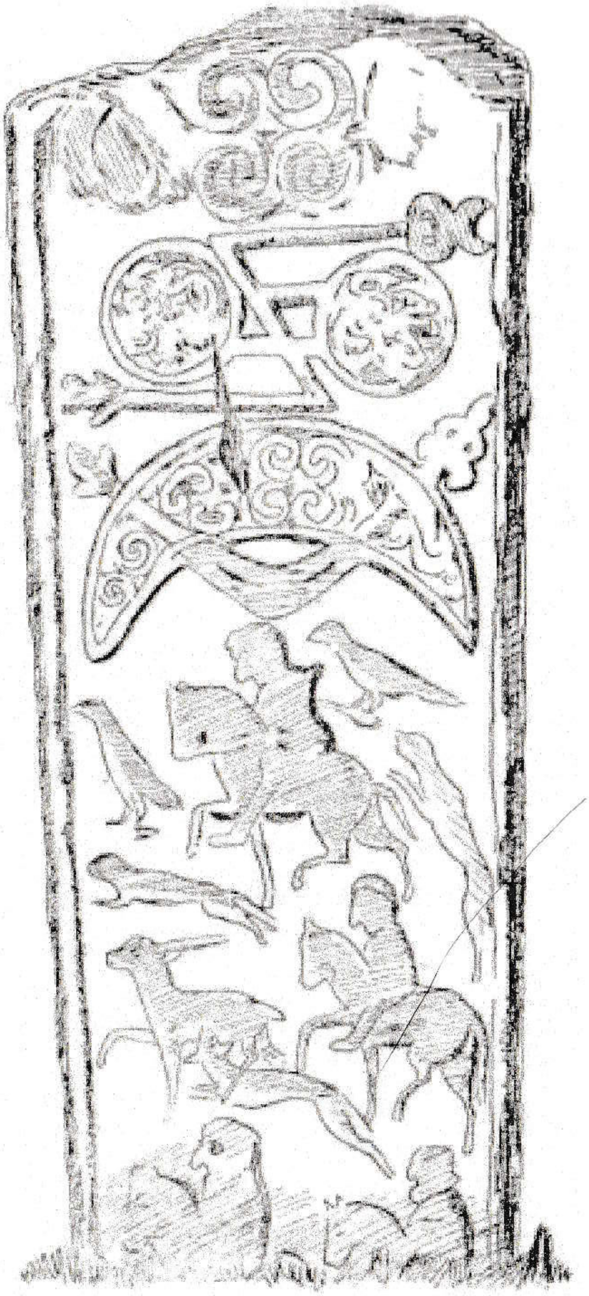
Yet amid all this seeming inconsistency there is a certain regularity based on relative weight of the various materia from the heaviest rocks to the lightest gases. The head or nucleus of a comet carries with it the heaviest rocks such as granite, and is followed by composite rocks, then lighter materia like chalk, gravel, and sand. Composites like till and boulder-clay are the result of cohesion of loose bodies under enormous heat, and it is evident that the various materia, jostling, colliding, striking one another in this frantic onward rush until extinction, are the explanation of the deep striations found in the heaviest rocks, made by such contacts at extreme heat, and also accounts for many of the flint nodules and flakes as attributed to Chellian or Mousterian man, for flint is a very brittle if hard stone and easily chips.

---

[32] Dr. O Seyffert, *Dic. of Class. Antiquities*, p. 663.

As regards huge areas of chalk or sand, it by no means follows that these represent a pre-existent sea where found, often in the midst of a continental mass. Chalk, for instance, although consisting of the disintegrated remains of former mollusca was originally dumped in one or other of the geological Ages (not necessarily only the Cretaceous Age), but those mollusca never lived on our earth, having been rained down on the localities where we find their powdered shells as chalk. Such explains the elevated chalk plateaux and heights, sometimes very solid and continuous, and following a general direction, as at Moel Tryfaen, Wales, along the Marlborough Downs, in Kent, Sussex, and elsewhere. How could chalk and chalky boulders be conveyed to a spot like, say, Wiltshire, to form a solid strata spread over a greater surface than all other strata combined, with an average depth of 1,000 feet, containing also large rounded dunes or hills nearly 1,000 feet above sea level? It is impossible to believe that it was due to the action of tides or other influences on this earth. The whole of the Oceans do not produce a pound of chalk between them. We must search the skies for the reason.

Sir Isaac Newton, a profound philosopher, believed that comets were solid and compact bodies. Halley (of Halley's comet fame) thought a contact with the earth was by no means impossible, and Dr. Cheyne, the metaphysician, considered that comets have brought about and might cause again a major catastrophe. Lord Kelvin held a similar view.



THE ELGIN STONE:
One of Scotland's wonderful prehistoric records of the Great Catastrophe.
It depicts horsemen, wild beasts and birds fleeing panic-stricken from the terror, evidenced in the symbols.

The Drift period in Britain corresponds with the Flood epoch. There was more than one focus of concentration. Scandinavia, where it would seem the greatest mass of heavy rocks and stones fell first, was one; another was in the neighbourhood of the Hebridean Sea, its centre probably in Mull, when the Shetlands and Orkneys, together with the Outer Hebrides and Faroes, were torn to tatters by meteors, earthquakes, and floods, near which lay the heart of the inundation; and the third lay off South Wales and Somerset, in which the river Severn played an important part. Immense as was the damage caused in the more southern parts it was not so phenomenal as in the rocky north, but was far more heavily populated, hence accounting for the numerous references to it in the O.T. and classic legendry. In short, so far as the British Isles are concerned, the north and west, together with Northern Ireland, received the greatest violence.

The violence was this. Accompanying the striated rocks, and contorted masses of highly compressed stones embedded in clay, chalk, and gravel, over parts of Argyllshire, Mull, and other Hebridean Islands, basalt was poured down in molten condition, and spread over the former Old Red Sandstone, burying existing fauna and flora beneath it. This hurling down of materia was accompanied by earthquakes and immense electric waves of prodigious power which opened up the quivering earth in parts in a series of long slits or gashes thus creating fiord-like lakes or sea-lochs, in others swallowing up the forests, our later coalfields, as in Fife, Lanark, Derby, South Wales, and Mendip. Other effects, attributed to the electric waves consuming all in their path, was the product called amber, the petrifying of the sap of coniferous trees, the timber being burnt, when the sap was fossilised by electrons, carbon, and silica. In this operation millions of insects were trapped inside the sap and remain to show us what types existed, many now extinct.[33]

Such, then, is a general description of the horror which afflicted mankind, of which words fail to convey the terror it must have inspired in those who suffered from its blows. It would seem that the survivors in Eastern Scotland, who escaped more easily than in other parts, at some subsequent date, probably within then living memory, erected certain sacred stones which they engraved with symbols and figures to convey to subsequent generations the enormity of this affliction. Most important of these, as an indication of the event and the actual period, is the Golspie Stone. Another is the Elgin Stone. This remarkable engraved stone shows men on horseback riding at what is intended to represent breakneck speed, their features expressing consternation and fear. Fleeing with them, oblivious to man in their terror, are wild beasts and birds. Above this representation of flight are certain symbols, which I will define later in conjunction with the Golspie Stone, one being what archaeologists are pleased to describe as "spectacles" but are in effect twin circles representing a twin comet or one subdivided in two parts; the other symbol they describe as "zig-zags", in reality, the lightning pursuing them. The Elgin Stone is not, by any means, as generally described, a hunting scene, unless the living figures depicted are the hunted, but are those in terrified flight from the danger which threatens them, including the Flood as indicated by the inverted moon.

---

[33] To those who require further information on the history of comets and their effects might refer to the work of the present author, *The Mysterious Comet.*

As ancient records tell, many had previously sought safety in flight led by their patriarchs and chiefs, who were persuaded that a great world disaster was imminent as judged from the signs and portents. Others, who actually escaped the direct contact from the celestial heavens, were in due time compelled to quit what had been a temperate zone—as in Northern Siberia—owing to the aftermath in the change of climate. Like the Cimbri they were forced to seek new homes in a sunnier clime.

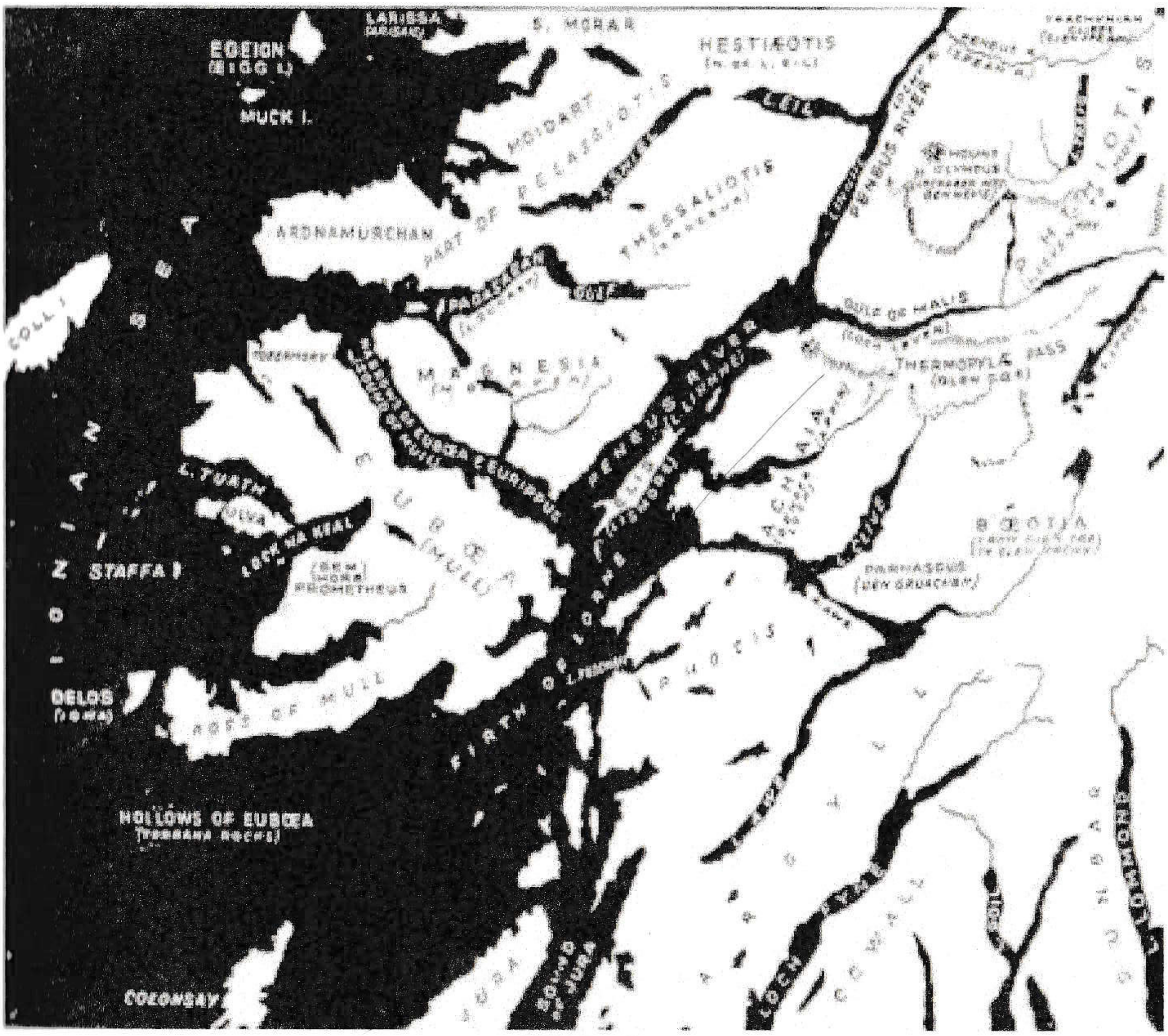
Imagine their ordeal! During the long marches through foreign lands, covered for the most part with immense and impenetrable forests, inhabited by savage beasts and probably hostile natives, they had to procure food and shelter and warmth, ever-present problems confronting them in their escape from the icy north. In their hurried departure, added, doubtless, to the necessity of travelling with as little baggage as possible, they would have taken with them only a few bare necessities and perhaps no more than they stood up in.

As these exiles, hoping always to return eventually to their primordial homes, drew yet farther away in search of safety, warmth and food, once the glorious sun began to warm their bones, perhaps, too, scenting from afar the brine of the Ocean, they reached the sea, now docile and smiling, its waves lapping golden sands, a sea alive with its harvest of fish. In the locality were spacious caverns affording them protection from rain and storm, from human enemies and wild beasts of prey, and so they became cave-dwellers. Others, by upbringing hunters, were able to pursue their vocation by finding similar accommodation more inland where wild game abounded. In the Dordogne region of France, and along the Bay of Biscay as well as in many other parts, surprising relics have been found in the last half century of cave-dwellers, who at some time for inscrutable reasons at the time of the Drift settled for a period in such caves and left certain traces behind them. They finally disappeared as mysteriously as they had arrived. Archaeologists, finding a virgin soil for their theories, have waxed eloquent about them. It will not be time wasted to see what the cave-dwellers may teach us.

V

THE REFUGEES

"Archaeology is not one of the exact sciences."
Dr. Millar Burrows.


LARISSA
EDEION
(EIGG I.)
MUCK I.
S. MORAR
HESTIÆOTIS
MOIDART
PART OF PELASGIOTIS
LEIL
THESSALIOTIS
ARDNAMURCHAN
COLL I.
MAGNESIA
PENEUS RIVER
GULF OF MALIS
THERMOPYLÆ PASS
MOUNT OLYMPUS
L. TUATH
ULVA
LOCH NA KEAL
STAFFA I.
PROMETHEUS
EUBŒA
EURIPUS
ACHAIA
BŒOTIA
PARNASSUS
PHOCIS
FIRTH OF LORNE
DELOS
ROSS OF MULL
HOLLOWS OF EUBŒA
COLONSAY
JURA
SOUND OF JURA
LOCH FYNE
COWALL
L. LOMOND
IONIAN SEA

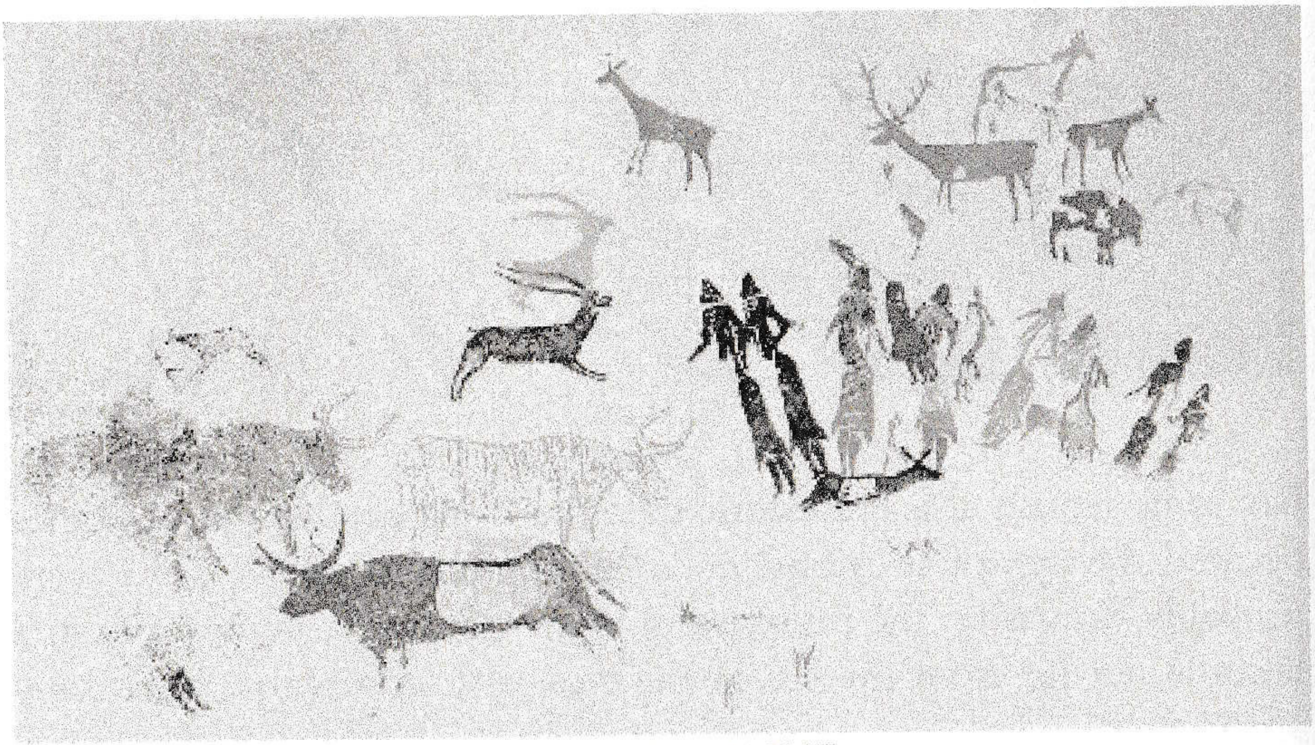
HELLAS
in Scotland

For some reason at a prehistoric date the Dordogne region of France became the centre of attraction to a number of tribes, who were probably drawn by the presence of many great limestone caves in a latitude not far from the sea in the west and in a warm and sunny area.

Archaeologists have labelled them with various names according to the locality they inhabited, which include the Crô-Magnon (from les Eyzies on the Visere); Aurignacians (from the sepulchral grotto of Aurignac, Haute Garonne); Magdalenians (from the cave of La

Madeleine, Dordogne); Azilian (from Mas d'Azil, Ariége); and Tardinoisean (from Fere en Tardenois). Of others it suffices to mention the Solutréan (from Solutré, Saone et Loire), famed for a type of lanceolate flint chippings.

Crô-Magnon, regarded as earlier Aurignacian, is estimated to have been a giant race with an average height of over six feet, of fine physique, prominent nose, high cheek-bones, and massive chin. Among his relics are flints, pebbles, perforated shells, charms and amulets, the last-named proving a belief in a future existence, a Celtic and Egyptian doctrine. Shells were worked into gorgets and were used for personal adornment. This people manufactured tools of bone and horn, and used flint hooks for fishing, thus presupposing that they possessed boats or canoes. Their work reveals high artistic skill, including bracelets of ivory, statuettes, and carvings in low relief. The flint implements they employed consisted simply of long flakes able to serve as knives and some broader flakes, rounded and bevelled at one end, evidently required for dressing skins. Larger implements, such as daggers, were made of bone or stag horn.[34]

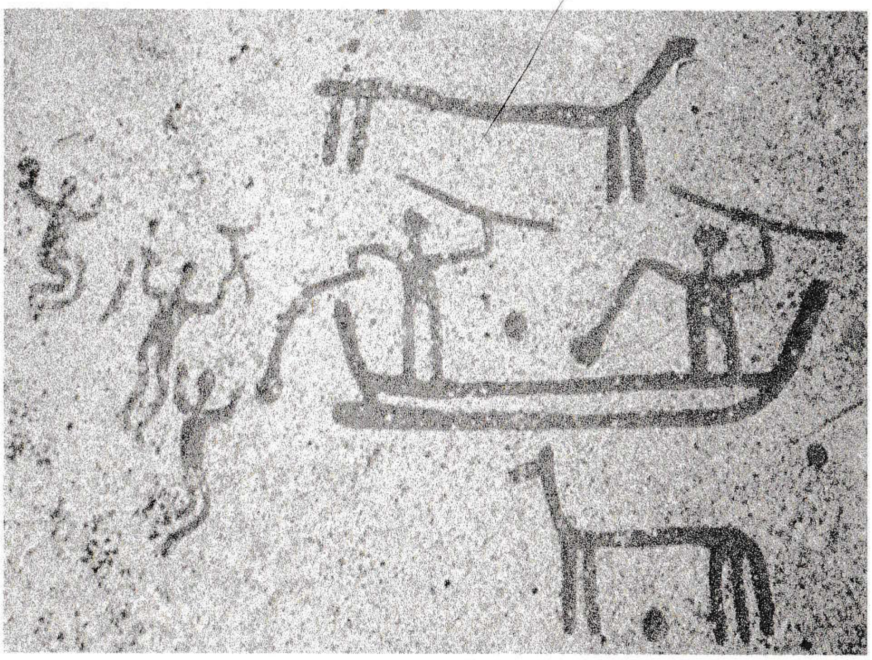


THE COGUL DANCE

But the greatest claim to fame of Crô-Magnon man is the wall-paintings found in his caves. These engravings, occupying a big area and often of life-size, depict mammoths, aurochs (wild bison), bears, horses and deer, and occasionally human beings. Their horses were stocky and short like those on ancient Greek ceramic ware. But there is one painting of the Crô-Magnon at Cogul, Lerida, Catalonia, of a striking character. It represents several very tall females, dressed in long black dresses or flounced red and black costumes, all displaying bared protruding breasts, circling round a nude youth, and making a violent motion of their arms, expressive of great emotional excitement. Aquila, a well-known Spanish anthropologist, considered that the scene represented a Dionysiac ritual dance.[35] Generally the men shown in Aurignacian and Magdalenian engravings, tall, thin, almost attenuated, with very small heads, bear a close resemblance to a rock-carving at Fossum, Bohuslan, Sweden, illustrating a fight between aggressors who have landed in long boats and the native defenders.

---

[34] Sinel: *Prehistoric Times*, etc., pp. 16-17.



FOSSUM ROCK CARVING

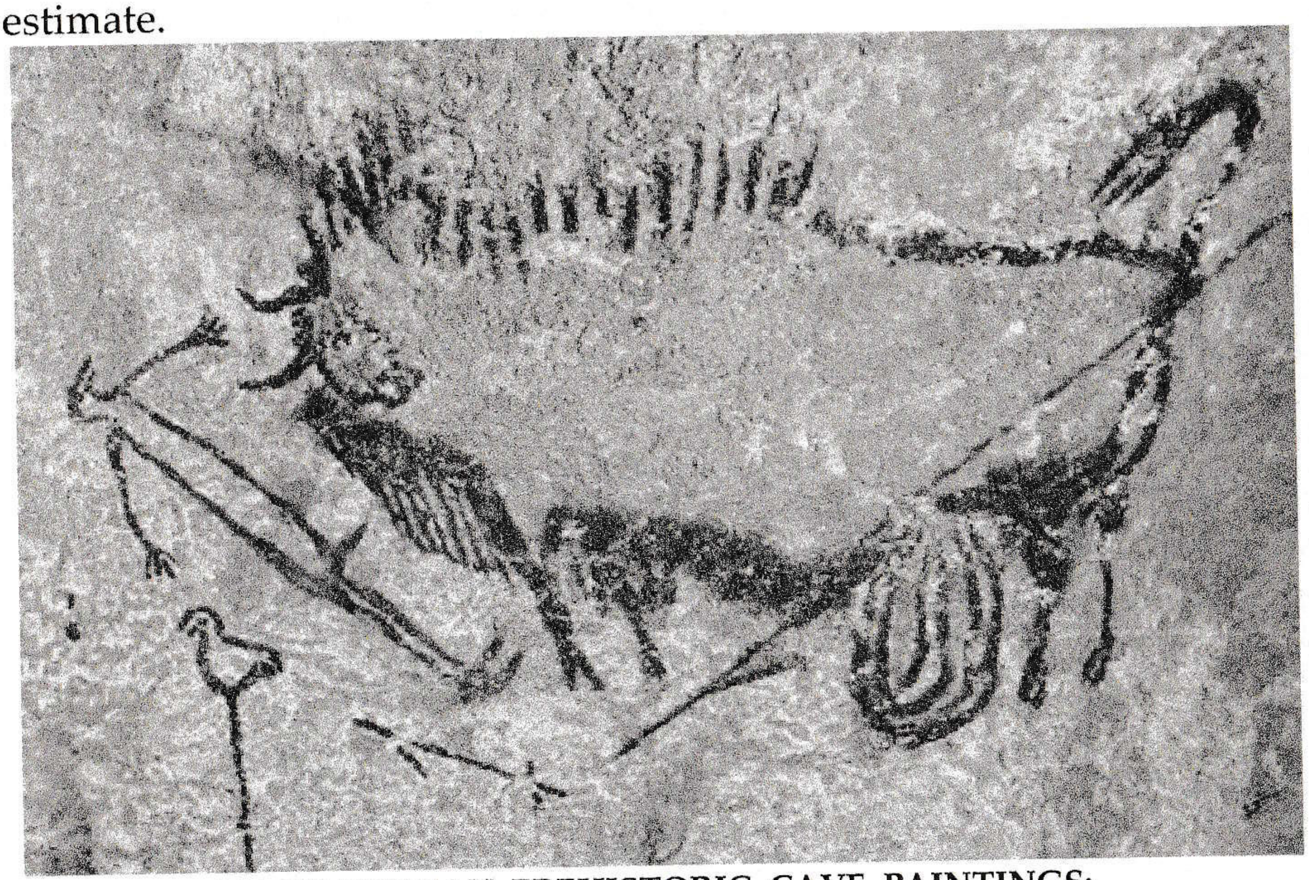
This wall-engraving is attributed by Shetelig and Falk to the Bronze Age.[36] It is a point to be noted.

The Abbé Breuil, who is regarded as the leading authority on matters connected with the cave-dwellers, considered that the Crô-Magnon dwelt originally in the south or Biscayan coasts of France. Five skeletons were said to have been found in a grotto near Crô-Magnon on the Vizère which joins the Gironde about a hundred miles north of the Pyrenees. With respect to the Abbé , if this race were native to the locality, or to the south of France, we should discover more than one or two isolated spots of their remains. The Crô-Magnon and Aurignacian period, according to their relics, is estimated by the Abbe and his disciples as about 21000 BC, the fauna, type of flints used, and subjects of their engravings leading to this enormous prehistoric estimate.

---

[35] Don Juan Cabe Aquila: *L'Anthropologie*, vol. XX, pp. 1-21.

[36] *Scand. Arch.*, p. 161.



MAGDALENIAN PREHISTORIC CAVE PAINTINGS:
A wounded auroch (long extinct) charging down his aggressor.

The Magdalenians, according to like estimates, showed even "superior Aurignacian culture", and were deemed to have reached France by some unknown route about 7,000 years after the Crô-Magnon man. Their caves are decorated with masterly representations of wild beasts, mostly extinct, and the mixture of colours became complex with polychromes. They designed on wood, bone, ivory and stone, dressed hides, and made clothing, footwear, and ornaments. Their wall-paintings show bold designs of spirited and lifelike representations of mammoths, aurochs, reindeer, wild horses, rhinoceroses, and other beasts. Their human representations also resemble those of the Fossum rock-carving, and are regarded as rather symbolising men than intended to be actualities as in the case of the animals. They used harpoons, daggers, and other tools of bone and stag's horn, and etched on ivory, bone, and slate. No trace has been discovered of their human remains except in the Cap Blanc cave at

Dordogne, where the skeleton of a youth or boy was found, who is supposed to have died about 25,000 years ago.[37]

Professor Osborn, in Men of the Old Stone Age, claims that the rich and varied art of the Magdalenians vies with that of Egypt and Babylon. On the other hand, their flints, slender and knife-like as they are, from three to four to eight inches in length, are thought to be inferior to the Aurignacian. Why there should have been so many thousands of years' difference between the two is theorised from the fauna they illustrated, but even so such lavish periods of thousands of years are difficult to accept. All these calculations are influenced considerably by the alleged Ice Age.

These two highly cultured types of cave-dwelling strangers, who finally vanished as mysteriously as they arrived, are placed by archaeologists as living in the Palaeolithic or Old Stone Age, in which the Solutreans are also included, who are usually estimated between Crô-Magnon and Magdalenian, although some vary the order. The high-water mark of Palaeolithic flint artefacts is ascribed to Solutreans with their type station at Solutre, north of Macon, on the slope of a reddish-brown hill beneath a beetling crag where their implements were first discovered. Their technique was high, for they chipped their flint knives like laurel leaves, known as feuilles de laurier, thin, light, and elegant, showing delicate workmanship. Solutrean flints left traces in Egypt, Italy, and Somerset, among other areas, and, in accordance with the presumed trend of culture, are deemed to have originated in Egypt or North Africa, and to have been carried to the north of Europe. Solutrean artefacts have been found in Somerset at Wookey Hole, at Uphill, and at Ebbor Gorge, where a hoard of eleven were discovered in a rock shelter in 1928.[38] In view of the fact that Somerset was inhabited by human beings in the Early Palaeolithic Age as revealed in the Mendip caves and elsewhere in that very ancient seat of man, there seems to be no inherent reason why the Solutrean culture could not have originated from there and thence taken to the south, the more so since migration was southwards from the north and not the other way about.

---

[37] *Illustrated London News*, Sept. 16, 1933. The date is that newspaper's estimate, but 16,000 years according to the usual archaeological calculation.

[38] *Antiq. Journal*, viii, pp. 197-204

The Solutrean type of flint culture was not employed merely by one individual tribe but was largely utilised for religious purposes. The Jews, for example, used such knives for their rite of circumcision, and so probably did the Athenians. The Druids affected a stone knife usually of flint for their sacrifices, and leaf-shaped flint lances were stained red and deposited as votive offerings after the sacrifice.

The climate of the Solutrean period is assumed to have become more genial, although the De Mortillets (in *La Préhistoire*) dispute this claim. Found with their relics are the remains of the mammoth, wild horse, cave bear, wild boar, brown bear, aurochs, reindeer, red deer and other animals, and based on these there appears no very good reason why they should have been classed as later than Crô-Magnon or Magdalenian.

With the Solutreans we leave the supposed Palaeolithic peoples and glance at the later Neolithics termed Azilian, Tardenoisean, and Magelmosian civilisations. There is theoretically a big gap between these and the Old Stone Age, but as this does not pretend to be a comprehensive list of all these various cultures it is not necessary to enter into great detail. The Azilians show none of the artistic wall-paintings and etchings of the Aurignacians and Magdalenians, and even their implements of bone, ivory, and stag's horn are inferior. Why then are they attributed to a period some thousands of years later? Because the mammoth is not found among their relics, or the reindeer, but red deer was plentiful. Local conditions, however, might explain the difference.

The Tardenoiseans are classed with the Azilians, the De Mortillets claiming that they entered from the East, intermixing with the last Azilians. They are characterised by their relics, fairly widespread throughout Europe, of unpolished tools and a crude type of pottery. Such human remains as have been claimed as Tardenoisean show a long-skulled people like those of the long barrows so well represented in the British Isles, Scandinavia, Brittany, and the Channel Islands. In the last-mentioned there were, two or three centuries ago, well over a hundred dolmens covered with mounds.[39] Reverting to the Azilians, Professor Elliott-Smith discovered a striking likeness between them and the Britons of the Neolithic Age, as also with the prehistoric people of Egypt and East Africa. They turned the head of the corpse to the west and smothered the bones in red ochre, a custom in Britain also. Mr. Donald McKenzie is disposed to relate them to the ancient Britons.[40]

---

[39] Sinel: *Prehistoric Times*, etc., p 91.

The last of these I will mention are the Magelmosians, who lived in the neighbourhood of Magelmose, Zealand, Denmark, whose type of harpoon occurs in Eastern England. They used small scrapers, as known in Azilian-Tardenoisean work, while microlith (small stone) work was developed in similar forms in Denmark and Western Europe. Such pigmy flints are found in great numbers in Svaerdborg, but mainly they were expert in using bone for harpoons, axes, chisels, hammers, and clubs, spearheads with small barbs, etc. Shetelig and Falk say that hartshorn and elkhorn were mainly employed, "with a wholly characteristic technique identical with that in the pieces from the cave of La Madeleine, except that the bone material is from the reindeer and wild horse".[41] Remains of meals (middens) in the dwelling sites show evidence of the bison, elk, hart, wild boar, bear, wolf, and the porcupine. The dog was their only domestic animal.

The Magdalenians differed from the others, for they alone used reindeer horns as harpoons. There are said to be Magdalenian traces in Caledonia, the land of the Picts, and the people called Pictones in Roman days were settled in the region of Poitou, now Poitiers, not far from the La Madeleine station. They may have migrated there from Northern Scotland or Scandinavia.

What conclusions are we justly entitled to draw from the vestiges of these various peoples I have named? In periods of time most astonishing claims to antiquity have been advanced by some astronomers, by geologists, and archaeologists. Dr. Sturge, for example, has contended that the later Neolithic Period—not even the Palaeolithic—lasted for from 200,000 to 300,000 years, which he based on the precessions of the equinoxes and "consequent climatic changes",[42] whose extravagant estimate I should pass over in silence were it not that he was supported by Sir Robert Ball. I have yet to discover that the precession of the equinoxes had any effect on climate, but in any case the period claimed is not worth discussion. The archaeologists, De Mortillets, with a big reputation in France, are not very much more modest, since they attribute from 150,000 to 200,000 years as the period of the Neolithic peoples in question.[43] These eccentric estimates may best be kindly passed over with the observation that such fabulous and astronomical figures are only explained by a slavish adherence to Professor James Geikie and his school which has much to answer for. That eminent anthropologist, Sir Arthur Keith, knocked these wild guesses on the head when he allotted a period of from 6,000 to 8,000 years ago for the Neolithic Age and remarked: "We are on much safer ground, however, when we state that the period closed about 2000 BC"[44] It is a somewhat different matter!

---

[40] *Early Man in Britain*, p 68.

[41] *Scand. Arch.*, pp. 23-4

[42] *Proceedings of the Prehist. Soc. of East Anglia*, vol. I.

Even when we desert these staggering heights of two to three hundred thousand years to lesser ones we find the archaeologists recklessly indulging in long-distance periods. Generally they ascribe 21,000 BC to the Aurignacians, 14,000 BC to the Magdalenian, and 10,000 BC to the Azilian-Tardenoiseans. Examine these spectacular claims a little more closely.

One fact to be recollected is the decalcification of human bones. The Crô-Magnons, claimed by the Abbé Breuil as the oldest-known man—aside from the questionable Chellian and Mousterian—were said to have preserved the remains of five skeletons, who on the estimate given lived some 23,000 years ago. I have previously cited Brash, who gave less than 4,000 years as the utmost limit, and that too in favourable conditions, before the human bones disintegrated, and therefore it seems impossible Crô-Magnon man could have been living much before 2000 BC, to say nothing of nearly 230 centuries.

There is, too, the skeleton of the boy found in a Magdalenian cave of the Dordogne, whose estimated period was about 16,000 years ago, where again the date should be reduced by at least 75 per cent to be anywhere near reasonable. Nor can we be sure that the skeleton of the boy was of the Magdalenian period. He may have been a child who found an entrance into the cave within a comparatively recent time and was unable to find the exit.

---

[43] Sinel, *op. cit.*, p 127

[44] *Antiquity of Man*, p. 111.

These chronological estimates are really no more than mere guesswork. We see the close connection between the Magdalenian and Magelmosian culture, and yet the former is reckoned at some 4,000 years—more than twice the length of the Christian era—earlier than the latter, which is placed at 10-12,000 years ago. I will not labour the point because the Magelmosian estimated age is thousands of years too early in any case. This reckless type of calculation entirely nullifies understanding of the wandering races in question.

Some years ago the Belgian Professor Schmerling discovered human remains in a cave near Liege in conjunction with the mammoth and woolly rhinoceros, and accorded them a great age. Yet these animals survived until the Drift catastrophe and such bones might not yet have decalcified in a sealed cave. In 1886 two skulls and other human remains were found with the mammoth and rhino and cave-bear, etc., at Spy, Belgium, and of nine species of mammals found five are now extinct.[45] What do these finds prove? I may suggest one explanation, which is that the Drift occurred at an infinitely later date than the estimate of geologists on which the archaeologists have based their laborious calculations.

When we turn to the various types of fauna in the different remains from Crô-Magnon to Azilian-Tardenoisean, is it really sound in theory to discriminate arbitrarily because of the presence of, say, mammoths or rhinoceri in the one case and their absence in another? I refuse, for one, to subscribe to the dictum that the mammoth denoted roughly one archaic age, the reindeer another, and the red deer a third, with thousands of years' difference between each classification. They all existed simultaneously and it is practically assured that certain mammals would affect one area and others another. The Azilian district, for instance, may not have been conducive to the mammoth, and the red deer may well have haunted certain forest depths with the best feeding grounds rather than others not so well suited. As for reindeer, they, as beasts of burden, may have been led southwards by emigrés descending from very northern lands and may not have been scattered promiscuously over any given region at a certain period. I suggest that these arbitrary dicta from local circumstances of which we have no knowledge in a prehistoric day are perhaps completely inaccurate. Then there is the question of the use of flint to which archaeologists attach so much importance. Flint is a stone of silica and chips easily when heated to a high degree. As I have shown, numbers of chipped flints have been deposited in areas innocent of human occupation and are explicable as the product of cometary or meteoric bodies. We possess, for example, the so-called Ice Age deposits at Kiel in Holstein. This region contained flints "rolled and ground like all other loose pieces in the same stratum", simple fragments with a little rough chipping, some with one side shaped like a cutting edge, others pointed like weapons of war or other tools for boring. "A few experts," report Shetelig and Falk, "have recognised them as genuine ooliths, but others think they were produced entirely by the play of natural forces."[46] We are slowly learning!

---

[45] Sinel: op. cit., p 30.

The use of flints by the cave-dwellers must have been dictated in part at least by their existence in the locality, for flints are not round every corner by any means. Because, too, their users in some instances showed greater skill in technique than others it proves no more than the particular ability of those individual settlements in such matters. Crô-Magnon man, who employed flint for sharp knives and for the dressing of skins, and also bone daggers, possessed some flint but not sufficient, or flint daggers or celts would have been preferable to bone. Probably the Magdalenians did not possess flint as they used bone only. The microlith users can be explained by the absence of long flints and so on. Because some of the cave-dwellers perfected one particular artifice it cannot present evidence of a superior culture throughout but may be attributable to local circumstances and individual talent. If we consider culture pure and simple we must admit that the Palaeolithic Aurignacians and Magdalenians show outstanding merit compared with the Neolithic Azilians and Tardenoiseans supposedly thousands of years later.

Consideration of these matters leads to another point of value. If we discover the cave refuge of a fugitive tribe, alien to the region, who

---

employed the methods either of the Old or New Stone Ages, does it necessarily prove that they actually lived in those remote periods? Mrs. Dobson, discussing the overlap between the various archaeological periods, makes this remark:

"It is not easy to tell the implements of the Megalithic from those of the full Bronze Age, for in spite of the advantages of metal, flint tools were used even down to Roman times"[47]

At Stonehenge, in the Disc barrows, a foreign and later development of the Long barrows, are found weapons of bronze and stone together. Perforated and unperforated flint axes and sometimes flint celts are discovered in the same barrows with iron, thus proving that they were in simultaneous use.[48] Such indications point to the fact that the particular use of certain raw materials for hunting, for warfare, or for domestic purposes was governed by the access to such, and, it should be added, to individual skill and intelligence.

If we assume for sake of argument that some among the cave-dwellers were highly civilised and belonged to the Bronze or even the Early Iron Age, what could they do about it unless the ores were accessible? Even had they been—which they were not—within reach there would arise the problem of smelting and the manufacture of implements, and this knowledge was a strictly secret following. Raw metals without the ability to manufacture them would be as valueless as pearls on a desert island, and the refugees would be reduced to making the best use of materials to hand. Imagine today a situation where a number of people were trekking to a far country and found themselves without any modern appurtenances at all, possessing only a few scanty clothes, having fled from a vast region torn by fire and earthquake. And imagine that they reached the Ocean, found reasonably comfortable and secure protection in dry caves, while about them was game for food as well as fish in the sea. Imagine further that they hoped to return to their homes in due course and disliked the thought intensely of climbing over inhospitable mountains to a land beyond, presenting dangers they could not foresee, having with them their women and children—what action would they take? It would not be unreasonable if they decided to remain where they were for a time. I do not claim that this affords an exact parallel if for no other reason than that the world has now become familiar to almost all people, but it indicates the difficulties which may have confronted the many then existent tribes who came—and went.

---

[47] *Archaeology of Somerset*, p. 46.

[48] F. Stevens: *Stonehenge Today and Yesterday*, p. 86.

The artistic culture of the Crô-Magnon people—to take the earliest if we accept the Abbé Breuil—could not have been the work of a primitive, half-savage tribe. We have seen that because they used flints and bone it does not prove that they lived in the Palaeolithic or Neolithic Ages. Indeed, if the Cogul wall-painting mentioned earlier were a representation of a Dionysiac ritual dance as has been claimed, and as it certainly resembles from what we know of that cult, the Crô-Magnons must be brought to a far later period in prehistory. Herodotus says that the god Dionysus appeared long after other deities and dates him from the foundation of Thebes by Cadmus. Cadmus himself was said to have taken the god—related entirely to Cabiri magic—from Samothrace, the city of Black Magic, but in any case his popular worship only became universal throughout Greece after the Dorian penetration and was related to the mythical march of Dionysus and Silenus, bringing the knowledge of the "vine" with them from the East to the West, an epoch which, if stripped of its veneer, was a vast invasion of the West by disturbers of the peace who came with new and terrifying weapons. If this be so it makes the date of the Crô-Magnons or Aurignacians as circa 21000 BC merely grotesque!

The frenzied orgies associated with the Bacchic or Dionysiac ceremonies were widely spread. Crowds of women flocked to the solitudes of Parnassus or Cithaeron or Taygetus, during the nocturnal orgies in honour of the god, carrying torches and abandoning themselves to demonstrations of frantic excitement, with dancing and clamorous invocation of the god who was represented by an unhappy and stark-naked youth selected at every consecrated period as the metamorphosis of Dionysus and who was afterwards sacrificed. From the crowds of Maenads who flocked to the darkness of the mountain, desirous of the honour of being possessed by him, none could rescue the victim from the ecstatic females, who, drunk with frenzy and wine, sometimes tore him to pieces limb by limb, and some accounts say, ate his raw flesh.[49] Besides the Greeks, the Phrygians and Carians and Lydians indulged in even more violent manifestations, as Strabo relates. It looks uncommonly as though the Cogul painting relates to just such a ceremony as described, in which case the archaeologists are utterly at sea in their computation of time.

The entire understanding of the cave-dwellers in Southern and South-western France, Spain and elsewhere has been nullified through the false theories of the Ice Age which has led archaeologists dancing to the strains of a geological Pied Piper, and has frozen up unbiassed investigation into the problem which really confronts us. What, then, is the explanation of these various tribes or sections of people who, so strangely moved for the most part in some inexplicable manner, appeared like a bolt out of the blue, settled down to an ordered life for a period and then vanished as mysteriously as they came?

Once we dismiss these preposterous dates from our minds and approach the problem afresh the solution of these migrations may emerge. Such indications as exist, and some of which I have mentioned, point to the north as the original setting-out scene of their exodus, mainly, it would seem, from Scandinavian and British lands, or from the region of the Baltic. The motive for it all was the irresistible driving force of terror and the imminent certainty of starvation unless the people emigrated, as did the Goths according to the history of Jordanis. Thus, having escaped from the scene of the catastrophe or from the resultant breakdown in climate, fleeing hurriedly with as few encumbrances at possible, they marched under their leaders towards the, south, looking for a place of refuge.

To believe, as some archaeologists do, that they arrived from the southern lands, is flying in the face of all probabilities. The very last idea to enter their heads would have been to approach the regions of the destroyed lands, although many of them may have fled farther south to the Mediterranean, North Africa, Egypt, or even yet farther afield. I propose that in the cave-dwellers we encounter the refugees from the Drift or Flood, and that the period had no relation whatever to the Old or New Stone Age.

---

[49] Vide the myth of Agave, daughter of Cadmus, who, with her sisters, blinded by Bacchic Fury, tore her son Pentheus to pieces on Mt. Cithaeron, thinking he was a wild boar.

My reading of the Golspie Stone gives the date of the Flood as c. 1322 BC, a date which finds confirmation from other sources. It is a date which explains satisfactorily many otherwise inexplicable problems such as I have outlined.

VI

THE STONE-WORSHIPPERS

> "It is probable that it was the Megalithic people belonging to the Early
> Bronze Age who built Stonehenge, Avebury and Stanton Drew,
> and tribes who could use such immense monuments
> must have developed corporate life
> to a considerable extent."
>
> D. P. Dobson.

The sacredness of great stones of certain composition was taught by the Druids and other teachers among the early races, based on a profound understanding of the natural laws that govern the universe, and it makes no difference to this profundity if in fact it led to gross abuses. The Druids were a caste of learned men who practised, among other sciences, that of astronomy and also astrology, the latter of which is termed the "false science" because it has been used by charlatans.

Vestiges of Druidic round temples confront us yet in many parts, especially in Wessex, Wales, Brittany, Normandy, and in Scandinavia. Classic writers extolled the Druids for their wisdom and learning. Diodorus Siculus said they were philosophers and theologians as well as prophets of renown. Strabo described them as men who studied natural and moral philosophy. Ammianus Marcellinus related them to the Pythagorean faith and stated that "they were uplifted by searchings into secret and sublime things, and with grand contempt for mortal lot they professed the immortality of the soul".[50]

To Pomponius Mela they were "teachers of wisdom" who professed to know the size and shape of the world, the movements of the heavens and the stars, and the will of the gods".[51]

Dion Chrysostom says of them: "The Celts have men called Druids, who concern themselves with divination and all branches of wisdom. And without their advice even kings dared not resolve upon nor execute any plan, so that in truth it was they who ruled, while the kings, who sat on golden thrones and fared sumptuously in their palaces, became mere ministers of the Druids' will.[52]

---

[50] XV, ix, 4.

[51] *De Situ Orbis*, iii, 2.

These might be described as unsolicited testimonials mainly from by no means too friendly sources, for the Romans regarded the Druids as their arch-enemies and massacred them. They are given the highest praise as philosophers and seers, a caste which searched into sublime subjects and taught the immortality of the soul. If Mela be right they must have been acquainted with world geography, astronomy, and astrology, while Dion, the most eminent of the Greek philosophers at the time of the Roman Empire, says plainly that they were the real rulers of Britain and Gaul. A Bardic poem terms them, "Druids of the splendid race, wearers of the gold chains."

There was certainly profundity in their saying, Nid dim ond Diew: nid Diew ond Dim, "God cannot be matter: what is not matter is God." Their research into secret matters included the production of Drui Lanach, the Druids' Lightning, and their knowledge of "Magic" was such that Pliny was of opinion that the British Druids with their practice of magic might almost seem to have taught this art to the Persians.[53] It is an interesting reflection, for it appears to infer that the Persians who erected their empire with such rapidity did so by the use of magic and made themselves by this means masters of the world for a space. I believe prehistory will support this view and that the Persian kings owed their knowledge primarily to British Druids.

Hector Boece (Boethius), the Scots historian of the fifteenth century, who had access to records now lost, said that the Druids of Gaul and Ireland looked to Britain as their spiritual home, especially to Alba (the Scottish Lowlands), where heroes and seers gained the greatest knowledge. This knowledge was only imparted to specially selected persons and then by gradual degrees, novitiates having to undergo the most severe tests and rites before admission to initiation into their innermost secrets, to betray which meant excommunication and death. Druidism was, indeed, the father of Freemasonry, a system originally for the acquisition and retention of all occult knowledge for the aggrandisement of the ruling caste. It was a system with its roots deep into the most remote times.

---

[52] *Orationes*, xlix.

Nothing revealed must be disclosed! Bishop Percy (in his preface to Mallet's Northern Antiquities) dilates on "that remarkable air of secrecy and mystery with which the Druids concealed their knowledge from the laity, forbidding that they should ever be committed to writing". When they did set pen to parchment they used the Greek tongue and letters, a strange fact when we consider that the British people were supposed to be mere barbarians, ignorant of the world beyond their shores until the Romans kindly undertook to enslave them. Nevertheless, from early times they also used the Ogham script, a system of strokes above and below the line, the parent, many believe, of all others, including runes, and long predecessor of the Cadmeian alphabet. By their policy of monopolising all knowledge of the sciences these Druids were able to dominate the ancient world from an early period and to be the real sovereign power in Celtica.

It was the Druids who set up sacred stones as cromlechs or dolmens, as menhirs, as megalithic round temples, and as idols of their deities. With few exceptions, be it noted, these stones were unhewn, because their belief was that the mason's tool defiled them, and they erected their temples in places which were holy in their eyes.

Cromlechs and dolmens are usually regarded as one and the same but there is an apparent difference. The cromlech (from Gael, crom, bent, crooked, inclined, and llech, a stone) stands uncovered, sometimes in the centre of a Druidic circle, and was properly an altar; a dolmen (from dol, a table, and men or maen, a stone) forms often a cluster of unhewn stones, not uncommonly a gallery of several blocks raised on pillars, and concealed under a covering of stones or soil, with an opening, sometimes leading to a chamber approached by a passageway. They are regarded as tombs and in many of them skeletons have been found.

A special interest lies in these ancient monuments because their numbers and distribution point ostensibly to the British Isles as the seat of their origin. We find them, however, especially cromlechs, in various distant parts of the earth, and what is most strange about it is that almost without exception they are non-existent in those very sites attributed to the early Bible and Greek peoples who erected sacred stones and altars to their gods, particularly to three among them, Saturn, Hercules, and Hermes. Furthermore the wide distribution of these unhewn stones indicates the movements of the race which erected these characteristic monuments and points to the prehistoric activities of an adventurous and a maritime people who sailed far distances in ships which dared the Oceans.

This same race, in a period which I believe was long antediluvian, erected idols of stone of considerable size, some of whose remains survive to this day, mainly confined to Cornwall and Devon, although others exist in Ireland, and a well-known one on a protruding spur of the Cotswolds, near Cheltenham, named "The Devil's Chimney". Huge unwieldy masses of granite in most cases, of considerable size and weight, they stand perched on an eminence overlooking the sea or plain, remote from all around, often crowned with a great logan stone as the head, clumsy to look upon and yet so perfectly balanced that the lightest touch is said to be able to set the grotesque head a-wobble, thus giving an impression of some repulsive live ogre. These obscene objects, scarred with age and overgrown with lichen, were living gods to the people of the Megalithic Age, and were anointed with oil, presumably to increase the elasticity of the lolling head. It is a safe assertion to make that nowhere else in the world are there derelict idols to compare in age with those of Cornwall.

The sanctity of such stones, whether as round temples, dolmens, cromlechs, single menhirs or idols, was attributable to the belief that they were of celestial origin, as in fact they were. The composition of various conglomerate rocks is known, but the how and wherefore of their conglomeration is not so often made plain. Granite, for instance, is an intrusive substance of igneous origin largely composed of feldspar, quartz, silica, and mica; sandstone and limestone are composed of highly magnetised sand or lime cemented with quartz, oxides of iron, silica, and carbonates; and basalt, another sacred stone, is mainly composed of feldspar, augite, and magnetic iron, which fell at the time of the Great Catastrophe over immense areas of the Western Highlands and the Hebrides in a molten condition. These conglomerates were never consolidated within the bowels of the earth but are the effect of enormous heat, electricity and pressure suffered by a cometary body.

In the Bronze Age generally the principal deity was Cronus-Saturn, the Baal of the O.T., who was worshipped by Chaldeans, Phoenicians, Hebrews, Edomites, Greeks, Egyptians, and Britons under one name or another. He represented the Sun, and although he was conceived as the donor of life also was he a deity who when displeased slew with his thunderbolts and required to be propitiated in various ways, mainly by human sacrifice. It is uncertain whether he was Baal Molech, the "King", as some scholars contend perhaps with justification that Molech was the Tynan Hercules, but we read of his smoking altars, and again he is regarded as Zeus Laphystios, "gluttonous for human flesh", paramount with the Cretans, an irate deity who swallowed his own offspring and must be placated by the sacrifice of victims on the altars—those same cromlechs—where their fluttering hearts were torn out of their bodies.[54] According to Josephus, the kings of Egypt sacrificed red-haired men, being of the same colour as Set or Typhon, at the sepulchre of Osiris at Memphis; and he adds, on the authority of Manetho, that they burnt Typhonean men and scattered their ashes publicly in the dog-days.[55] Red-haired and reddish-complexioned men were selected as victims because they were of the fiery type and the demon Typhon was figured as fiery. They were sacrificed in the dog-days because it was when Canis Major, the Dog-Star, was predominant in the morning sky that Typhon destroyed Osiris.

When the Hebrews were being led out of the Egypt of the Plagues by Moses, they raised altars of whole stones like the cromlech:
"If thou wilt make me an altar of stone thou shalt not build it of hewn stone, for if thou lift up thy foot upon it thou hast polluted it."[56]

---

[54] R. Brown, jr.: *Semitic Influence in Gk. Myth.*, pp. 146-7.
[55] *Dissertation*, II.
[56] Exod. xx, 25.

In similar texts, as in Deut. xxvii, 5, "iron tool" is substituted for "foot", and in Josh., viii, 13, when Joshua set up an altar of "whole stones"—that is, untrimmed—the text says, "over which no man hath lift up any iron; and they offered thereon burnt offerings unto the Lord".

The significance lies in the fact that these stones had to be erected where found and without any trimming; and it is further implied that it was their sacred duty to raise such altars on a site where they encountered a cluster of stones and set them up to form such altars as in the case of cromlechs, as also, after erection, holding a burnt sacrifice to the god. The mention of iron suggests that such altars were actually erected in the Iron Age, a far later date for such monuments than archaeologists will admit.

Despite this strong evidence of Hebrew custom in their wanderings there are no signs of cromlechs in Arabia or Palestine or Egypt, or, in fact, anywhere in the regions supposed to have been traversed by the Israelites during their forty years' wanderings in the wilderness.

Their centre of origin lies undoubtedly in the British Isles in company with other related monuments, including long barrows and chambered cairns. They are always found in former volcanic or seismic areas, where also are metals like gold, silver, and copper. As regards their distribution in the British Isles I take as my main authority Sir Cyril Fox (assisted by Mr. L. F. Chitty).[57] In England dolmens and cromlechs cluster principally in Wiltshire, Cornwall, Devon, Dorset, Somerset, and Gloucestershire, where also are many Druid circles. Sussex and Kent possess a few, Yorkshire a number in the direction of Filey, some survive in Derby and Cumberland, five in Lincolnshire, and a few isolated examples outside these areas. In Wales, to the north, the greater number are in Anglesey, ten are on tiny Bardsey Island, and many fringe Mt. Snowden. In South Wales a number exist from St. David's to Cardigan, and from Milford Haven to Carmarthen, with a fair sprinkling along the south coast and a group about Hereford.

In Scotland the greatest number lie in Caithness with several in Sutherland, but in the Caledonian region, despite many antiquities and Druidic remains, from Inverness to the Firth of Forth only seven are recorded. On the other hand, round the coast of Ayrshire, in the Cumbraes, Wigtonshire, and South-western Scotland generally, there are many, the last two alone having 24. There are considerable numbers in the Hebrides, in Skye, in Mull, and in the Orkneys.

---

[57] Cyril Fox, Ph.D., F.S.A.: *The Personality of Britain*. (Natl. Museum of Wales, Cardiff.)

Sir Cyril Fox finds the greatest distribution in Ireland, with important groupings in Ulster and north of Sligo. Many survive in Galway to Cork and Lismore, a centre of early Phoenician influence, with many about Dublin. More dolmens are preserved in Ireland, says Fox, than in all the rest of the British Isles, but it must be remembered that Ireland was free from the attentions of the Romans and has never been blasted by the intolerance of Puritanical reformers who sabotaged all pagan antiquities on which they could lay their hands in misdirected zeal.

But here I turn to Avebury, Wiltshire, as the outstanding Megalithic relic of its type anywhere else in the world, affording a most extraordinary clue to the past if it be read aright. Situated a mile north of the Great West Road, formerly the Devil's Highway, so-called by the Saxons doubtless because of this monument, it is the greatest pagan temple of its order in the world, though Carnac, on the west coast of Brittany, with its many stone avenues, may have exceeded it in total area, but Carnac is in so dilapidated a state that its original outlines are confused. Reade said that it was built in the shape of a gigantic serpent.[58] So was Avebury. It is noteworthy that both Avebury and Stone-henge, situated not far apart, both astronomical temples erected on the chalk, both round temples, both related to the same movement of the sun, show considerable difference in detail. Avebury, of far greater dimensions, was constructed entirely of unhewn monoliths whereas the outer circle of Stone-henge was squared, dressed, capped with lintels, mortised, and beautifully finished off with the use of quartzite pebbles, yielding evidence of far later construction than Avebury.

On the other hand, the inner horseshoe-shaped ring of Stonehenge was built of unhewn stones ("blue" stones) foreign to the region.

---

[58] W.W. Reade: *Veil of Isis*, p 86.

Situate south of Fyfield Down, about three miles east of Avebury temple, are the remains of a large dolmen in conjunction with a long barrow known locally as the "Devil's Den", and in this immediate area for several miles are the remnants of ditches, earthworks, and other long barrows on the high ground that rises from the river Kennet in the south. There are considerable remains of an ancient settlement on the apex of Fyfield Down, stretching to within a couple of miles of Marlborough. Writing of the Giant's Grave in this area Sir Richard Colt Hoare, the antiquarian, speaks of "the undoubted vestiges of a very extensive British town".[59]

In this same region from Manton and Barton Downs to Avebury Down westward, straggling southward at one point to the verge of the Great West Road, are masses of great stones of silicious sandstone, buried in the soil, called locally grey wethers. Avebury temple, its outlying avenue, and the outer circle of Stonehenge are of the same formation. There are sufficient of these strange, isolated monoliths in this vast quarry to build a great city, and it is likely numbers of them have been removed at various times.

Before examining the great circular temple itself attention should be drawn to a modern enclosure on the south side of the Great West Road (whose direction is east-west), formerly a precinct of the temple and connected with it by a long avenue of upright stones, this precinct lying a mile and a half to the south-east of the temple. It is now termed the Sanctuary and was originally a structure of a double stone circle plus several rings of timber uprights. From this Sanctuary leads the winding avenue of monoliths to the temple, and there was in addition a path leading from it to Silbury Hill, which towers almost a mile south of the temple and is definitely a part of a former immense theological system. In the centre of the Sanctuary was formerly a cromlech.

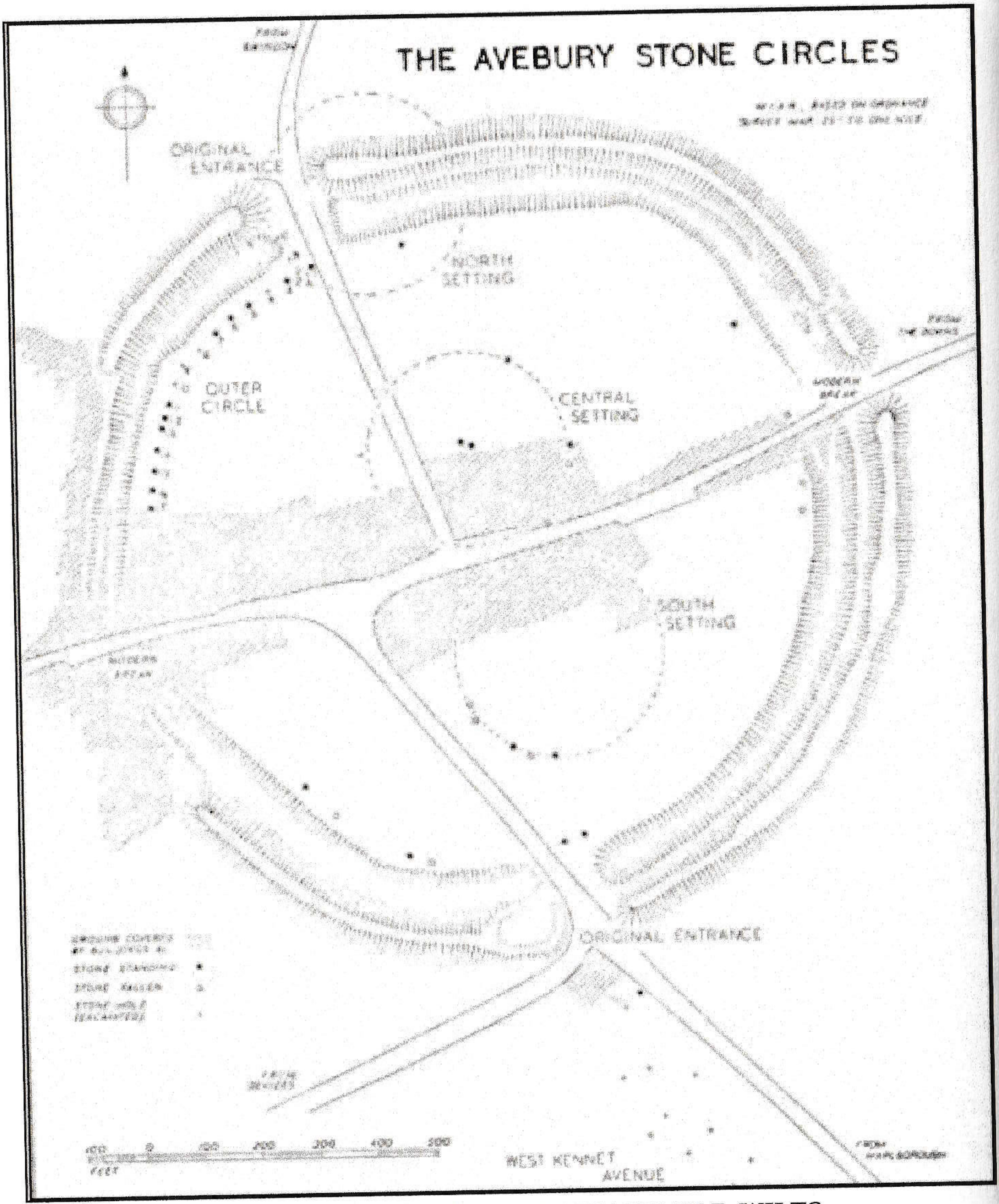
The famous antiquarian, the Rev. William Stukeley, D.D., who made a profound study of Avebury in the first half of the eighteenth century, when many more of the stones were standing, called the sacrificial precinct the "Head of the Serpent". His contention was that Avebury was erected as a great draconic temple and he accorded it not only to the Druids but to the Phoenicians. Stukeley was a considerable scholar and was far ahead of his times, but he recognised in Avebury (in his work termed Abury) a Temple of the British Druids, not only the origins of "the aboriginal patriarchal religion", but associated Abraham with it. Quite irrespective of Stukeley, and approaching the subject from an entirely different angle, I long ago came to the like conclusion. That, however, is for the moment beside the point, for it is a conclusion which must be led up to by evidence. In support of Stukeley's name for the Sanctuary, the "Head of the Serpent", the site stands on the summit of Overton Hill, formerly named Hackpen Hill, signifying (from Gael, hack or hag, serpent, and pen, a head) that very name. About a century later his views regarding Avebury as a serpentine temple were supported and augmented by Canon Bowles of Salisbury, who was rector of Bremhill, not far distant, and who conveyed his opinions in two works, Hermes Britannicus and the History of Bremhill. A considerable classic scholar, he saturated himself in the antiquities of the area and contended that it was a temple sacred to the god Cronus-Saturn, the sun god, and opened up a new field by his discovery that, although it was dedicated to Saturn, it was at one time the centre of Druidism and that the real living god who represented Druidism was impersonated by Hermes. The world knows little of this remarkable deity but he provides one of the great clues to the past and links up with the British Druids three other famous peoples, the Phoenicians and the Egyptians, to whom must be added the Greeks.

---

[59] Anct. *Hist. of Wilts.*, i, p190

Overton Hill crosses the Bath or Great West Road from north to south and along its summit runs a very early trackway still called the Ridgeway. For the benefit of those not conversant with this ancient prehistoric region it must be understood that from the Head of the Serpent the avenue mentioned winds for a mile and a half, flanked on either side by monoliths, some very considerable in size, and leads straight to the outer circle of the temple on its south-eastern flank. In recent years the Morven Institute, directed by Mr. Alexander Keiller, have restored many of the stones which had become buried and in other instances have erected cement pillars to mark the site of former monoliths. The same applies to the temple itself, but in 1943 the entire field was taken over by H.M. Office of Works as a national monument.

As yet few appreciate what a priceless treasure of the past Avebury conceals.


THE AVEBURY STONE CIRCLES
ORIGINAL ENTRANCE
NORTH SETTING
OUTER CIRCLE
CENTRAL SETTING
SOUTH SETTING
ORIGINAL ENTRANCE
WEST KENNET AVENUE

THE GREAT CIRCLE OF AVEBURY TEMPLE, WILTS., with two inner circles. Claimed as an antediluvian astronomical temple sacred to Saturn.

The question at present is moot as to whether there were another avenue on the western side of the temple corresponding to the eastern one, the Kennet Avenue. Such was Stukeley's contention and in favour of his claim there stand some isolated monoliths, just west of Beckhampton, called the "Long Stones", in the corresponding position to balance the other. If it were a monument in stone to represent the head and coil of a serpent, there should be the tail to complete the design, a stretch from head to tip of tail of over three and a half miles, not counting the entire circle of over three-quarters of a mile in circumference. And to perfect the whole, placed symmetrically at a mile below the temple, stands the mysterious Silbury Hill, which contained, according to Bowles, a statue or idol of Hermes.

In the temple area proper the Morven Institute excavated a former inner circle which intersected the present outer walls, and thus it would seem as though at some date the great circle was reconstructed or completed with an encircling wall inside of which was a considerable moat. In its zenith this temple must have presented an impressive, and, indeed, majestic sight, with its immense ovalesque circle, its huge diameter, forming actually an island within its moat; and round this diameter, inside the moat, stood originally a circle of great menhirs—the Morven Institute claim 300—which to represent faithfully this astronomical temple should have amounted to 360, the then length of the year. Inside this grand circle are the remains of two far smaller ones, the larger, according to Bowles, once containing 30 monoliths, the length of a month, and the lesser twelve immense stones to denote the months, thus making a 360-day year. He was of opinion that five other stones were added later like the five intercalary days of the ancient Egyptian calendar, when the year expanded to 365 days.

Bowles applied to this monument certain striking words of the prophet Isaiah:
"To whom will ye then liken God? Or what likeness will ye compare unto him? . . . Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth?

IT IS HE THAT SITTETH UPON THECIRCLE OF THE EARTH . ."[60]

---

[60] Is. xl, 18, 21, 22

He that sitteth upon the circle of the earth! *Nid Diew ond Dim*! What is not matter is God! In that conception the Canon thought that the temple was erected to represent the Shadow (El Shaddai) of Divinity. This circle was called the Circle of Kneph, one of the many epithets borne by Hermes, and whose followers, the astronomers or seers, were called Nephelim or Knephelim. It was in effect the solar ecliptic, the sacred circle, in which was wrapped up the Hermetic doctrine of the zodiac or circle of months, weeks, and days.[61] He who sat upon that circle, the ecliptic, was and is the Sun. Here is the explanation of the reason why the Druids erected round temples and worshipped the Sun.

If Bowles were correct in his 360-day year as the original design for Avebury we see before us the vestiges of a monument designed before the period of the Flood and perhaps long before. It is certainly one of the oldest temples in the world although perhaps a few others, like the Stones of Stennis, in the Orkney Islands, might just possibly antedate it. It indicates, if we accept Canon Bowles' explanation, that its builders were conversant with the solar system, possessed the calendar, had discovered the solar ecliptic, and were considerably civilised. Mr. H. St. G. Grey, who led a group of archaeologists and excavated the site of Avebury from 1908 to 1915, was of opinion that it was built in the Bronze Age.

The temple was closely related to the prehistoric city on its east as several direct tracks indicate, where we find the Devil's Den dolmen, and on the Ridgeway the Sanctuary, while to the north along the Ridgeway the track led to Barbury Castle, a once powerful fortress guarding the city below. We cannot dissociate this once widely populated area, with its many long barrows in the vicinity, its suggestions of streets, and even at Avebury Trusloe a tessellated pavement, from the culture which erected the great temple. Yet, when we consider the site there was no very obvious attraction in it as a capital of a settlement. It offered certain strategic defensive positions, but it was far from the sea and only a few minor streams watered it. There were no minerals in the vicinity and all that can be said is that it provided good grazing ground. Can the motive have been, or does it

---

seem too altruistic, that the settlers, led presumably by their Druids, selected the site because here they found a vast assortment of sacred stones, like Cadmus when he traditionally built Cadmeian Thebes, slew a "dragon" and "sowed its teeth"? Undoubtedly this area was intensely sacred in their eyes when they built so enormous a system of sacred edifices within the area.

Avebury, moreover, stands for something different in our eyes, in retracing the past It indicates in no uncertain manner that in this Britain of ours, so frequently belittled despite its tremendous achievements throughout the centuries, lay the origin of that ancient Celtic civilisation of Megalithic monuments, round temples, dolmens, cromlechs, and other phases of stone worship which we now begin to perceive was based on something really profound, a recognition that those stones were sacred because they reached earth from the celestial sphere and were, it could be said, a direct medium between God and Man.

In advancing these views I am in conflict with many anthropologists including Professor W. J. Perry, for whose fascinating books I have great admiration. He says, in his work The Growth of Civilisation, that "the Celts, like the Teutons, never invented anything; the whole of their culture shows signs of derivation from the Mediterranean".[62] With great respect to him, I do not think he has ever grasped who the Celts or Galatai were, but we part company at once when he attempts to advance the Mediterranean as the mother of European civilisation. I claim that the Mediterranean was civilised by the races who fled from the north. There is also the Italian Professor Angelo Mosso, another well-known anthropologist, who in his work The Dawn of Mediterranean civilisation, after attributing the origin of dolmens and cromlechs to the Phoenicians, falls into the usual conventional error of taking it for granted that they originated from the absurd patch of territory meted out to them in Palestine. Let us see what common sense indicates. Mosso asserts that the Phoenicians went to Cornwall for tin at an early date and erected these unhewn stones to "mark the prehistoric roads like rays pointing to the headquarters of the tin trade".[63] Mosso's error, based on false preconceived opinions, is that the rays he speaks of do not point that way at all. He has inverted the facts. They radiate, as the evidence of cromlechs and dolmens plainly denotes, from the British Isles to the north-east, south, east and west. Important as was the tin trade of Cornwall, for tin was only procurable from there in ancient times, they do not radiate either to or from that area, for, as we have seen, they exist throughout the British Isles and in Scandinavia.

---

[62] p. 157

[63] *Dawn of Med. Civil.*, p 377.

What is significant is that, although widely spread in distant parts of the earth, there are none in the country labelled Phoenicia, or in Palestine, or in Egypt or Mesopotamia, countries where in historic times Phoenician influence was considerable or even predominant. The question is, where was Phoenicia?

Strange indeed would it be if the farther the Phoenicians sailed from their cities the greater would grow the desire to set up these sacred stones in honour of their tutelary deity which they singularly enough neglected to do at home! The more so since they were a very religious people. It is so impossible a proposition that necessarily we must discover the flaws and readjust the evident error.

Rolleston, a well-known writer on the Celts, summarised the dispersion of cromlechs and dolmens by saying that generally they lay west of a line drawn diagonally across Europe from Varangar Fiord to the mouth of the Rhone, East of that line were only a few isolated examples.[64] This delineation shows that generally Russia, Germany (except west of Mecklenburg), Austria, Hungary, Italy, Greece, and all the Balkan states possess no trace of either dolmen or cromlech-builders. Considering that here supposedly lies the nursery of the Aryans, for the same applies to the Near and Middle East, how is this absence to be explained? On accepted lines of civilisation it cannot be!

Rolleston's line errs in one particular. There are several cromlechs in Italy, mainly in Tuscany, the home of the interesting Etruscans, in Corsica, Sardinia, Sicily, and across in North Africa in Tunisia, Morocco, and Algeria. It is strange to find them clustered in those countries and significantly absent in any country farther east. It

---

suggests forcibly that the builders of such monuments were prevented by some obstacle in the Mid-Mediterranean and so halted their eastern advance.

Sir William Betham, in his Etruria-Celtica, offered strong evidence to show that the antiquities of the Etruscans disclosed close identity with those of the Phoenicians and Hibernian Celts. An English traveller in Tunis, Dr. Albert Wilson, who visited the cromlechs of Tunis, pronounced that they were similar in all respects with those of Cornwall and Brittany.[65] Mosso, realising this distribution of characteristic monuments, the sign-manual of Phoenician culture, informs us that there was originally a "commercial" road dotted by cromlechs leading from Algeria by way of Sardinia, Corsica, Italy, and France, "to end at the English Channel". Maybe there was such a lane of traffic but it indicates no link with a Phoenicia in the Near East, and it is more probable that the said traffic originated with the ancient Britons, who formed trading colonies like Etruria and who erected the cromlechs. Plato mentions Etruria as a settlement of the Atlanteans.

In Roman days, but dating from an age far anterior to the foundation of Rome, a considerable traffic was carried on in ores mined mostly in Somerset, Devon, and Cornwall, which were originally transported by pack-horses and shipped across the Channel. There were several routes, one from Marazion, St. Michael's Mount, Cornwall, and another Southampton way, at Porchester, but there was far greater traffic carried by ships along the western coasts of Europe, hence accounting for the cromlechs in Portugal and Spain, for the cromlech-builders were definitely a highly experienced maritime race. Possibly by such a route did some of the cave-dwellers reach the Dordogne.

Their voyages must have taken these mariners to the shores of Morocco, for here we find many cromlechs. The Moors to this day ascribe them to King Solomon. The French doctor Mauchamp, who lived among the Moors for many years at Marrakesh, and made a deep study of their psychology, says of them, "Solomon is regarded as the father of all magicians, who constructed the temple at Jerusalem by Jinns." They considered cromlechs as the "tombs of the idolaters".[66]

---

[65] *Rambles in North Africa*, p 225.

[66] *La Sorcellerie au Maroc*, p 204.

Mauchamp's researches made him unpopular with the Moors, whose decadence he revealed, and in 1907 he was murdered. This folk-memory may stretch back to the long ago when Hiram of Tyre and Solomon sent their ships on long three-year voyages to Ophir in search of gold, ivory, and other treasures.

But how is it that the Eastern Mediterranean displays so complete an innocence of the Megalithic workers in such lands as Greece, Macedonia, and the famed Thracians, who according to Herodotus had red hair, and who supposedly lived in the present Bulgaria and European Turkey? How did the Isles of the Ægean escape their attention, having many antiquities but nothing like so early as Britain can show? Especially unaccountable is the case of Crete, proudly acclaimed as the site of the earliest Hellenic civilisation of the Pelasgians, first home of the gods, the motherland of the deities Uranus and Cronus-Saturn among other divinities, and yet without being able to boast one cromlech or any signs of Saturn so frequent in Britain! On the admission of Sir John Evans, who discovered the site of what he proclaimed to have been the "mighty city" of Gnossos, as Homer describes it, and Mosso, too, nothing earlier can be traced than the Neolithic Age, if that! Very peculiar, to say the least of it!

For, astonishing as it may seem, we find this characteristic civilisation much farther afield. In India, at Hyderabad, Mysore, Chota Nagpur, and along the Malabar coast are cromlechs, and all are in proximity to gold mines. Major Nunn, formerly Inspector of Mines in Hyderabad State, found that the prehistoric workings of gold, copper, and iron in that State were worked by a people who erected cromlechs.[67] Professor Perry says that the Megalithic builders in India discovered in Hyderabad and elsewhere iron of such quality that it "practically constituted a natural steel. In fact it was of this iron that Damascus blades were made." In the Salem district of Madras, so famed for its inexhaustible iron, dolmens and stone circles abound. The craft of iron-working was carried farther east from India, says Perry, and we find them "working iron in Borneo, Celebes, and elsewhere, they having, in the case of Celebes, learnt the craft from wonderful strangers who built Megalithic monuments and therefore belonged to the archaic civilisation".[68] The carriers of this civilisation started from India, in Perry's view, and left indications of their activity throughout the great Southern Pacific. "Thus in the Malay Peninsula and in Burma polished stone implements," he says, "identical in type with those left behind by the old builders of Megaliths in Western Europe, India, and elsewhere, have been discovered in old gold and tin workings, and especially in the immense gold mines of the province of Pahang of the Malay Peninsula."[69]

---

[67] Waddell: *Phoe. Orig.*, etc., p.218

Thus gold and iron, as can be seen, were the objectives of these cromlech-builders, and present definite evidence that the worshippers of Baal or Saturn who must have sailed these distances were in search of gold primarily and lived as late as the Iron Age. In their adventurous search for wealth they went evidently across the Pacific and finally reached Peru on the west coast of South America. Prof. Perry mentions the following places which would seem to have been discovered by them as they blazed their remarkable trail over thousands of miles in a prehistoric time.

Caroline Islands: "Here in Panape there is a great artificial Venice, with quays and breakwaters built out into the sea, made of immense blocks of coral . . . Men who were capable of feats such as recorded by Mr. F. W. Christian in his work on the Caroline Islands, who could build great walls and breakwaters, who could install elaborate irrigation works, were quite capable of civilising America."

British New Guinea: "The dual organisation of society, stone circles, and other patent signs of the archaic civilisation exist in British New Guinea but are absent in the Gilbert, Ellice, and other groups of Polynesia. In British New Guinea there are pearl-fisheries and gold workings such as have attracted the people of the archaic civilisation to the uttermost ends of the earth."

New Caledonia: "There are dolmens and other Megalithic monuments, extensive irrigation systems, chiefs calling themselves Children of the Sun who are mummified after death, and other conclusive tokens. This is also the case in Tahiti, on the other side of the Pacific"

---

[68] *Growth of Civilisation,* p 108.

[69] *Op cit.,* p 111.

Easter Island: "They were not barbarians but men of high skill in everything that they undertook. As witness of their stage of culture it may be said that there yet survive, in the Carolines and on Easter Island, forms of writing."[70]

In the opinion of this anthropologist this same race of civilisers introduced the bread-fruit and banana to Polynesia. The bread-fruit is not known to seed in Polynesia and has to be propagated by suckers like the bananas in the islands east of the Fiji group. "Both the bread-fruit and the banana belong to India, and it is certain that they must have been transplanted bodily to the confines of Polynesia," says Perry.

From Tahiti, with its definite signs of occupation by this wonderful race, on the way to Peru, stands Easter Island with its remarkable monolithic torsos of human figures with their enormous heads all exactly alike, austere in expression, and possessing lineaments entirely at variance with the Melanese type of those parts. They bear a certain distant relationship in idea to the rock idols of Cornwall and are set up round the coast as were those in Cornwall and are carved out of trachyte, a feldspathic, igneous rock. It may yet be ascertained without much doubt that this same race of stone-worshippers in the first place sailed round Africa to India, then ventured the East India Islands, and gradually found their way across the Pacific, collecting gold, pearls and iron ore, and other treasure from the natives, making mother of pearl the standard of barter, and giving them the god Saturn as their totemic dragon in return. Finally they reached Peru with its staggering weight of gold.

There we find the people called Chimu, giants, who came by ship, settled down to build pyramids, designed wonderful jewellery and pottery, practised mummification, and possessed many features of the Egyptian type. The centre round Lake Titicaca lies in a region of great wealth of gold, silver, and other minerals. This race established immense irrigation works, constructed terraces running thousands of feet up the sides of the Andes with stone retaining walls to enable the cultivation of all sorts of vegetables and fruits, for they had made up their mind that this was to be a permanent settlement. They built magnificent roads over the mountains to carry the ores down to the coast where they were smelted. Gold was their main object.

---

[70] [illegible] 114, 116, 117, 118

Who were these giants? Professor Perry, unable to claim the Phoenicians as the authors of these maritime adventures, as is only natural since he cannot point to any cromlechs in their own supposed country—or in Egypt—awards the credit to some undefined race in India. Did India introduce cromlechs throughout the British Isles and Scandinavia? Has India ever shown any trace of colonising or leading the world? Has it ever shown creativeness? In the case of Peru two pieces of evidence point definitely to the originators.

At Cuzco, the ancient capital, and Ollantaytambo, with the fortress of Sacsahuaman, to name but three, are gigantic stone buildings of Cyclopean work, immense stones, fitting perfectly into each interstice, as firm as the day they were laid, and yet innocent of cement. That type of work originated from the Atlantic, and may be retraced to Great Britain and Ireland as the true centre of this prehistoric style, found frequently in Cornwall. That is one clue to the Chimu.

The other is the famous monolithic gateway at Tiahuanaco, near Lake Titicaca, of which much has been written but nothing that has probed the heart of the amazing gateway sculpture. In the centre is a deity, who holds in either hand what is plainly intended to represent a fiery pillar as indicated by the serpent heads. On either side of this deity are winged acolytes with crowned heads prostrating themselves before him, each bearing aloft a pillar, thus forming a galaxy.[71] Now I declare that the god in question is and can be none other than the Tyrian Hercules or Melcarth, the really important deity of Tyre, in its day the greatest city in the world. Melcarth is represented with his two Pillars, the Pillars of Strength, and on her coins Tyre used the symbol of the two Pillars round which were entwined serpents to represent celestial fire.

It was Hercules or Melcarth who, by his act, threw the Giants into Hades or Tartarus, and here his adoring galaxy represent meteors, his angels or acolytes, each with a flaming pillar to dispose of. The Peruvians called the god Viracocha or Pachacamac, but the god was not in any way theirs. He belonged to their conquerors, and those, as the evidence shows, were the Phoenicians, whose ships sailed to all parts.

---

[71] See page 38.

Peru was surely the real land of Ophir, whence the ships of Tarshish, belonging to Hiram of Tyre and Solomon, brought home gold and other treasures, including tukkiyim or turkeys, a native bird of Central America, in their three-year voyages. Did not Solomon garnish the temple of Jerusalem with "gold of Paruaim" or Peru?

Those ships of Tarshish, let me add, sailed from a British port.

The antiquity of the Druids was such that undoubtedly the oldest surviving works of ancient man were their handiwork, such as the amazing Cyclopean edifices on the Aran Islands off the coast of Western Ireland, or the Cyclopean idols of Cornwall and Devon. Cornish folk-lore is replete with legends of vast giants, preserved also in place-names, in addition to which are the monuments of granite masses artificially split by workers of Cyclopean methods, and then piled up usually in seven whole blocks—seven being a sacred number—of rough, unhewn stones, with a rounded block and sometimes a logan (or rolling) stone for the head. Such stones must have been blasted in the first place, and then, cleared of certain excrescences, erected, as Borlase says in his Antiquities of Cornwall, "as might by their vastness more easily procure the adoration of the beholder". J. Foster Forbes, describing them as "gigantic walls of Cyclopean formation", remarks, "strange that people do not recognise that these great blocks placed on one another are nothing else but the remains of artificial erections".[72] Borlase calls them the "derelict divinities of the Dumno", the Celtic name for the ancient people of Cornwall-Devon.

The Cheesewring, near Liskeard, gives a good idea of these derelict divinities. It has a capstone of immense size balanced on six great blocks of granite, tapering from very broad shoulders to a narrow waist, all very weather-worn. This head at one time wobbled in its socket, set in action by a slight movement, and must have presented a forbidding, not to say frightening, aspect to its worshippers. Polwhele claims that it was a Cimmerian idol and that these people ruled as far south as this, holding their gorgeddan or assembly in the Valley of Stones dominated by the idol which towers 32 ft. above the rising plain.[73]

Dartmoor gives us Bowerman's Nose, the "Giant of the Moor", 40 ft. in height, a vast and grotesque figure. Its torso also is formed of seven layers of granite blocks massed one above the other, fitting perfectly into their interstices, a pile evidently blasted by Cyclopean workers and erected on the site. Bearing a resemblance to the head and torso of a monstrous human figure, its head crowned with a wide hat, it dominates the plain, austere, solitary and aloof. The hat, weather-worn and shabby as it has become through the countless ages, yet proclaims it an idol of the god Hermes.

The famous Cornish antiquarian Borlase declares that the people who set up these granite idols were worshippers of Cronus-Saturn and Hermes. The name Tresadarn, found in many parts of Cornwall as at St Colomb, Ruan Major, and Redruth, signified "the house (or temple) of Saturn", and that of Nan-Sadarn meant "Valley of Saturn".[74] Their antiquity far transcends anything Egypt, Assyria, or America can offer, but can be equalled in Ireland by such monuments as the great idol at Bresin, Co. Cavan, similar in style, once said to have been covered in gold and before which the Fo'Mori annually sacrificed two-thirds of the babies born to the Nemhedians whom they had enslaved. These idols may explain a reference of Sanchoniathon, who said that "Uranus devised stones having life", for logan stones give such a monstrous impression.

These ancients of Cornwall also elevated enormous weights, as in the case of the tolmen or Hole Stone at Men, parish of Constantine. This huge granite mass, nearly 100 ft. in circumference, and estimated to weigh 750 tons, was somehow levitated from the ground and suspended on the points of two rocks, leaving a hole or passageway under which one can pass. Borlase says of this, "Tolmens do not touch the ground agreeably to an established principle of the Druids, who thought everything that was sacred would be profaned by touching the ground". He adds: "There are rocks of such grandeur, remarkable shape and position as can leave no doubt but that they must have been the deities of a people addicted so much to the superstition of worshipping rocks."[75]

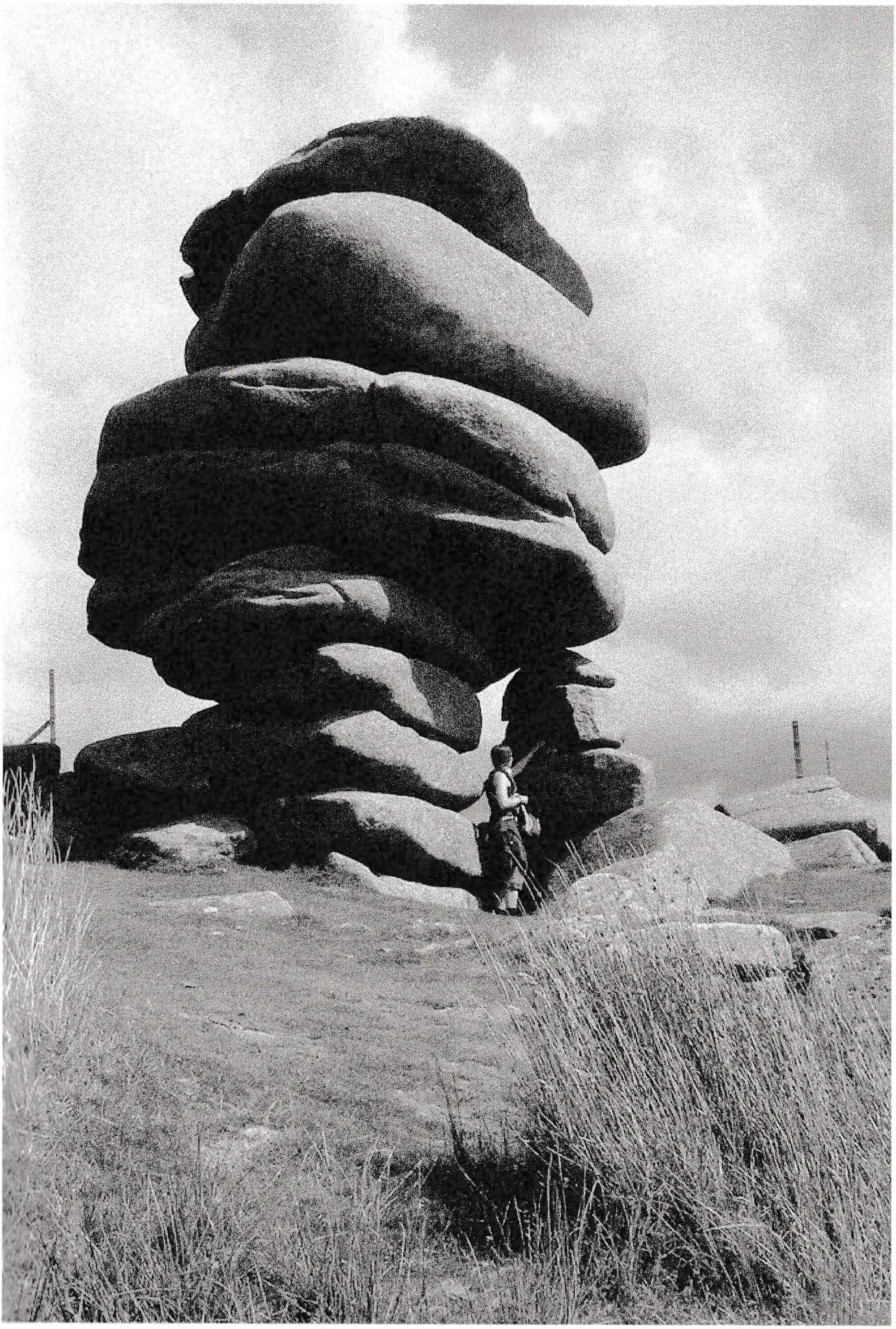
---

[73] *Hist. of Devon*, i, p 140.
[74] *Antiq. of Cornwall*, p. 164.

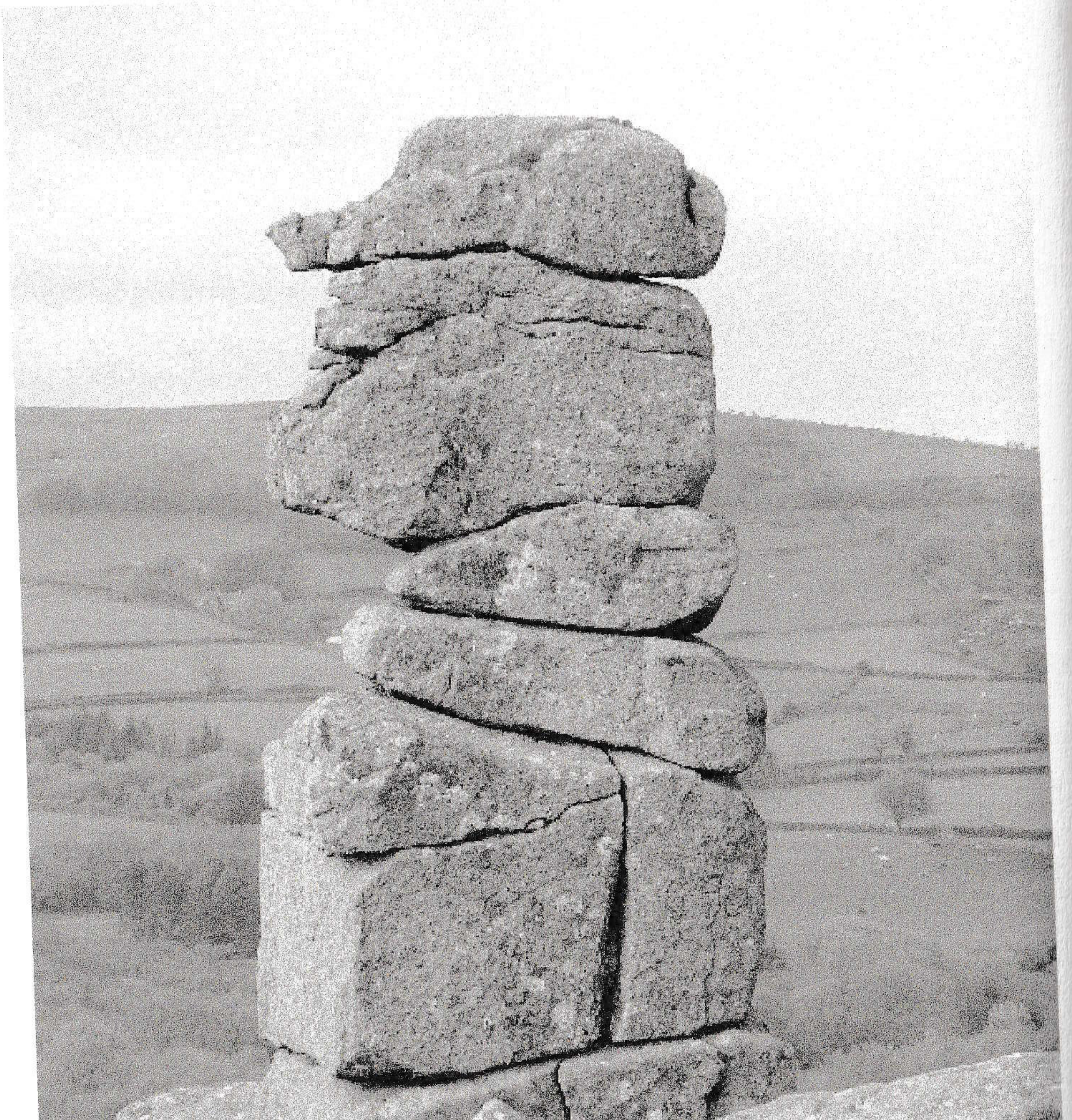
These are long-ago antediluvian monuments and as such deserve our respect and veneration. Antiquity can scarcely go back farther if, as I shall contend, this Dumno, the Dumnonia of the Romans, was the Dumah of Isaiah and the I-dum-aea of the later Jews, formerly the land of E-dom. This may seem a startling claim, but Britain will prove to be the original Sacred Land of the Scriptures of which many relics still remain.

---

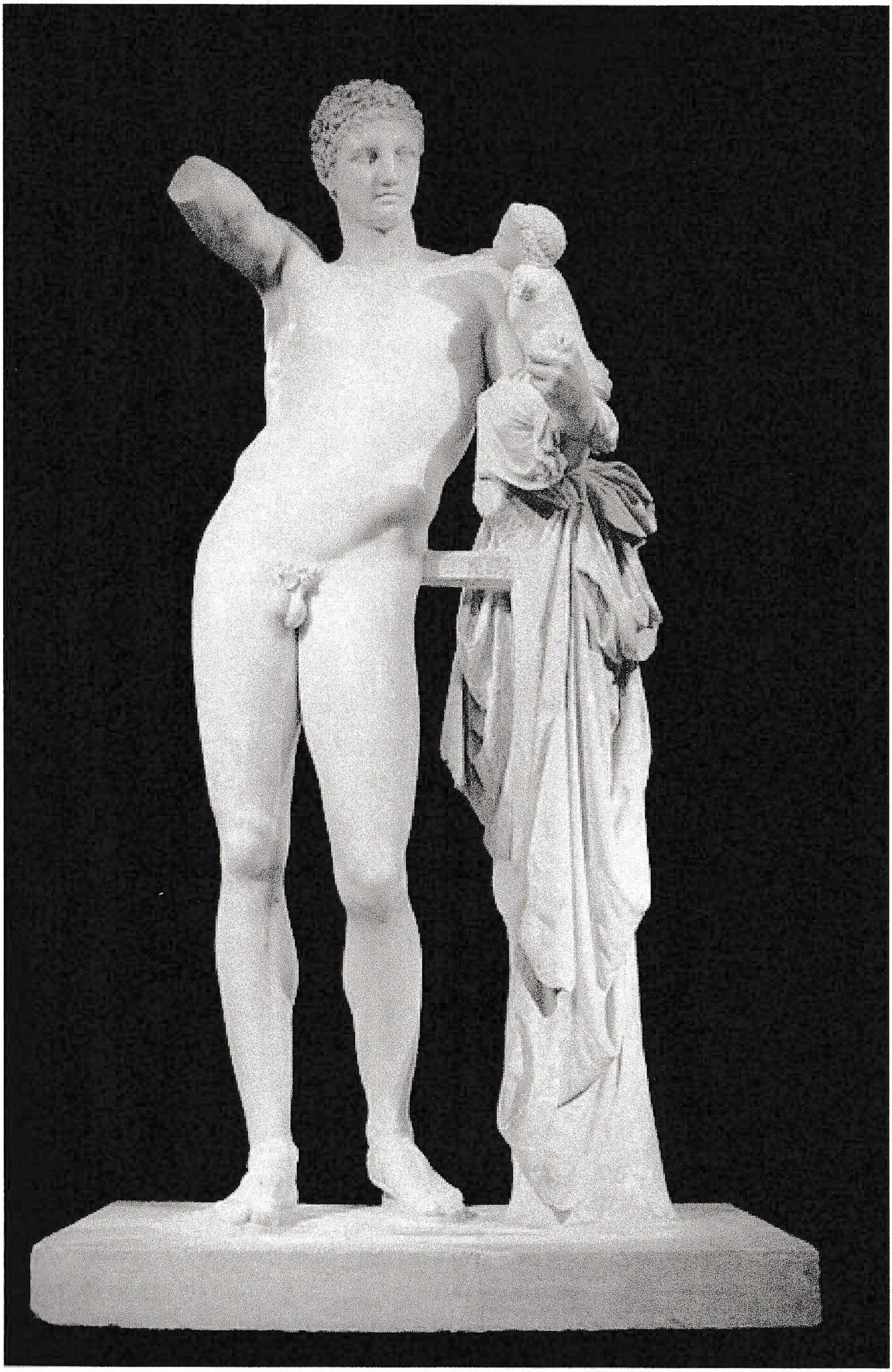
[75] [illegible]



PREHISTORIC GODS OF THE ANCIENTS :
A divinity of seven granite blocks at Cheesewring, Cornwall, with logan stone on top.



PREHISTORIC GODS OF THE ANCIENTS :
Bowerman's Nose, Dartmoor,
an idol sacred to the god Hermes.



THE HERMES OF PRAXITELES,
Depicting the all-powerful Celtic deity,
paramount among theBbritons, Egyptians, and Greeks.

VII

THE SECRET CHAMBERS

> "Read not to contradict and confute, nor to believe and take for granted, but to weigh and consider. . . Histories make men wise."
>
> Francis Bacon

What was the relationship between these stone-worshippers and the Egyptians? There are somewhat strange clues which have not received the attention they deserve, one being that archaeology is slowly beginning to recognise that the origins of the land of the Pharaohs must be sought rather in the West than in the East.

One interesting indication concerns the Egyptian rock-cut tumuli, with their various compartments, and the dolmen-passage tombs or long-chambered barrows of Britain, Brittany, Scandinavia, Portugal, and South-West France. If both types were derived from one original source, as generally accepted today, it follows that those of the North and West, more primitive constructions than the *mastabas* (as the rock-cut edifices are called in Egypt), must have preceded them. It would be manifestly absurd to argue that mastabas, perfected as they were, would be taken to the West in a far ruder and more primitive form. Thus the inference must be that mastabas are a development of the earlier chambered barrows from the West and North.

Professor Perry holds an entirely different view. In the same way that he credits the cromlech-builders with an origin in India, so does he appear to attribute all other civilisation as sprung from the banks of the Nile. Accordingly he conjectures that men from that land or their pupils in the West may have visited Britain in search of gold and thus have taught the benighted natives the rudiments of Egyptian civilisation. Because gold, amber, and jet have been found in the round barrows of Wiltshire, and because these round barrow folk were aliens, he proposes that they came from Egypt—of which there is no evidence—or some other country influenced by Egypt, and were buried around Stonehenge together with their treasures.[76]

---

[76] *Growth of Civil.*, p. 88.

The people who used round or disc barrows appear to have invaded from the direction of the Rhine, and are found in most parts of this country.[77] Perry's arguments give the impression of a striving to distort facts to fit an untenable theory. Gold, amber, and jet were all native to Britain, never to Egypt or the Mediterranean, and none of these barrows can owe anything to Egyptian inspiration. He is equally on dangerous ground when he argues that the builders of the Megalithic temples of Avebury, Stonehenge, etc., were "forerunners of others from the Eastern Mediterranean", and is so carried away by his fancy that he seriously argues that "part of the wave of cultural influence" from Egypt brought the builders of Megalithic monuments first to Britain and thence on to America's shores.[78] I must stigmatise these views as sheer guess-work with no possible solid basis of evidence, but, indeed, as entirely opposed to it.

If civilisation had been wafted westward from an Egyptian source I ask again, how could it have reached us in a far more primitive and imperfect state than it ever was on the banks of the Nile? Where are any models to be found of the round temples of Britain? As to the contention of an Egyptian contact with Central America by way of Britain, I believe it highly probable that Egypt and the Maya culture were derived from one central source and that Britain-Scandinavia, but although the Mayas and others erected temples and pyramids they were architecturally inferior to those of Egypt. They yield evidence of an earlier cultural development, for the serpent symbol which sprawls over their temples and pyramids and teocallis points to adoration of Cronus-Saturn, yet that deity had been discredited and was merely an evil spirit when the Egyptians erected their earliest temples. I think it can be shown that the great temple of Ammon in Luxor was based on the same idea as Avebury but was erected long after the latter.

When Professor Perry contends, as he does, that the mastaba type of tomb or refuge, with separate compartments and food provided for the dead, was related to the long barrows—found especially around Avebury—he is on safer soil. Yet he must admit that the Egyptian mastabas, constructed of brick, later of stone, or cut through the solid rock, were architecturally as buildings far ahead of the chambered dolmens of Britain, although the object was the same in both cases, and that the former present a greatly improved edition of those in Britain and the West generally. Thus logic compels the admission that the Egyptian chambers were a later and improved edition of those improvisations in the west and north.

---

[77] Kendrick and Hawkes: *Archaeology in England and Wales*, p. 108.

It leads us to another problem. What was the object of these concealed and somewhat mysterious chambers? Were they originally erected solely as tombs for the dead? Lord Avebury (Sir John Lubbock) drew attention to the fact that many of the long-passage barrows of Wiltshire were similar in design to certain underground mastaba-type of tumuli in Scandinavia as at Godhavn, where skeletons were discovered sitting at the sheltered end with their implements and tools alongside them. It was his idea that the northern peoples, having to contend with bitter winters, constructed such subterraneans to seek protection and warmth. There may have been a deeper motive.

The weems or refuge caves of the Orkneys and Caithness may be similarly explained. "In most situations," says Wise, "little stone houses were built underground."[79] Middens of some of these weems show that living persons of the Bronze Age inhabited them. The most interesting of these chambered subterraneans in the Orkneys, although perhaps used for ritual purposes, is Maeshowe, situated near the Stones of Stennis. Externally it is a grass mound 105 ft. in height and 90 ft. in diameter, surrounded by a moat about 40 ft. in width. Like most chambered tumuli, it is entered by a narrow passage walled and capped by a dolmen of unhewn leaning stones, at first only 3 ft. in height and width, so that it could only be entered by a man on his knees, and in fact he must retain that pose until he reaches the main chamber 60 ft distant from the entrance. The main chamber is circular, paved and walled by immense stone uprights and slabs, and is supported at its angles by single stone buttresses. The roof is formed of slabs each slightly overlapping the one below. Opening out from this main chamber are small walled-off passages from which lead a number of cells, large enough for sleeping and seating but not for standing upright The walls of the buttresses are inscribed with ancient runes and on one is engraved the figure of a winged dragon, which may provide a clue to the motive of the chamber. I do not regard it as primarily a refuge subterranean.

---

[79] Thos. A. Wise: *Paganism in Caledonia*, p. 10.

Lord Avebury thought that long-chambered barrows, like the Devil's Den, were planned as dwellings but used as tombs. Were they built as tombs? Like our present-day archaeologists, he had no conception of that terrible catastrophe we term the Flood and its relation to events in the British Isles and adjacent lands like Brittany. Yet, if its action were as I have described it, and if the wise men of that age anticipated some form of celestial destruction in which fire would naturally be a leading feature, they would take steps to seek self-preservation. Enoch, we are told, was "concealed". These strongly-built and inhabitable chambered barrows, formed of thick slabs of sacred stone, a similar roof, and covered with a mound of lesser stones, would supply emergency shelters like those provided in our own time to preserve persons from high-explosive bombs. They were, of course, useless against a flood.

That some such method was in existence is the explanation of a remarkable passage in Isaiah:
"Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until THE INDIGNATION BE OVERPAST. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall also disclose her blood and shall no more cover her slain."[80]

If these words do not signify the passage of a celestial body and the advice of the prophet to seek refuge-chambers during a catastrophe threatening the land, then they signify nothing at all.

It is not my purpose to claim that all the long barrows and chambered subterraneans were devoted solely to this object, but the indications point to certain such dolmen-chambers as originally erected for this especial intention.

Scandinavia offers possible evidence to the same end. Messrs. Shetelig and Falk deal at some length with dolmens and passage-chambers, a cult, as they state, found in Britain, Scandinavia, Brittany, and Spain—all regions affected by the Drift—but not found in the central parts of

---

the European Continent. It was, they state, "undoubtedly introduced from the west of Europe and probably from the British Isles". These passage-graves (as they term them) were in use after dolmens but were built contemporaneously with them. As a rule the dolmen was buried under a mound of earth but the capstone was always visible. These supposed burial-places were communal, with remains of numerous skeletons scattered about, and on the Danish islands the passage-graves were often overcrowded. The authors also reveal the curious fact that the skeletons were provided with an adequate supply of implements, ornaments, pottery, and on certain occasions fires were lighted inside.[81]

Now glance at another such barrow, not far distant from Avebury. It is Wayland Smith's Cave, cognate with Goban, the Smith, mentioned in prehistoric Irish legend as the place where the hero Lugh, the counterpart of the great hero Perseus, was sent in early youth to learn magic This ruined subterranean barrow, with an outer facing of upright slabs, is set in the centre of a lonely circle of giant beeches on the top of windswept downs, within 50 yards of the Ridgeway proceeding north-eastwards from Avebury into Berkshire. In 1919-20 the cave was reinvestigated, its total length estimated at 185 ft. Outside the entrance were found two iron currency-bars of La Tene period (Early Iron Age), and the remains of about eight skeletons were recovered from the chamber floor.[82]

Because it was erected underground, with a concealed entrance, besides a protective mass of chalk above the roof, does it prove that it was a burial place? The skeletons offer no assurance that it was a burial-place, even though it became a tomb, for anything may have happened to kill them when seeking refuge inside. The currency-bars of iron suggest something different from a tomb, in addition to which we have the folk-lore legends relating to the famous smith who taught Magic.

In Jersey, out of many dolmens, that of Grantez St. Ouen, explored by the Societé Jersiaise in 1912, is strange. Far from being a subterranean, it stands on a tableland 212 ft. above the sea—perhaps to escape tidal waves—and consists of large stones, smaller ones filling up the interstices, having a stone-covered avenue of approach to a large chamber and a side, smaller one. When opened it was found to contain eight human remains, of whom five lay on their side in a crouched position at floor level; one other, about five feet distant, guarded the entrance into the main chamber, below floor level; another, about nine feet south of the last in the passageway, was in a sitting position; and, in addition, in the side chamber were a few human bones and the remains of a child. Such was their relative positions. In the centre of the main chamber, in close proximity to the five skeletons, was a double concave vessel or stand for an urn, and to its left a round-bottomed urn overturned, also a shallow oval dish, besides a saucer-shaped plate or disc.[83]

---

[81] *Scand. Arch.*, pp. 58, 75, 95.

[82] *Antiq. Jour.*, i, p. 183 (1921).

If this were a burial barrow why should the relations have required to deposit an urn with its stand and also dishes or plates for the dead? They are not placed as though intended as offerings to them, for such were always deposited close to the remains, but the position of the five principal skeletons in the main chamber yields an impression of a group of living persons who had sat round the urn when some catastrophe occurred which killed everyone in a flash of time. Had they been squatting in the positions in which they were found and were suddenly struck dead, say by a blast, they would collapse as discovered into a crouched pose. The man found sitting upright may have been a doorkeeper or servant who was placed near the entrance.

Let us now glance at Carnac, in Brittany, one of the great centres of the prehistoric world. I will not dwell upon its three immense systems of alignments or avenues of Megalithic stones, some of great size, or of its dozens of dolmens, or of its giant mound or tumulus of Mont St. Michel, 377 ft. in circumference, rising to a height of 65 ft. I should mention, however, that Carnac's cysts or graves and chamber-passages have given relics from flints, pottery, and polished axes, to beaker pottery of Spanish and Channel Islands type, callais beads sewn with a metal tool, in six instances having fragments of hammered gold ornaments such as headbands; in 15 cases handmade black ware is associated in two of them with bronze ornaments, and in one with gold. And so on, and so forth, the relics relating mainly to the Bronze Age.

---

[83] [illegible] Times etc., pp. 96-7

Of the many chambered barrows six were corbelled and in three cases the vaulted chamber was enclosed in the same mound with chambers of the dolmen type. "The horseshoe and circular cromlechs were enclosures within which there were hearths, hut foundations, and factory sites for ritual objects for hardstone votive axes. . . . Folk-lore associates them with assemblies and ritual dancing."[84] At Carnac, therefore, on this showing, in a Bronze Age settlement with dolmens and chambered barrows, we find many matters. There were factory sites for the manufacture of hardstone axes, and hearths which signify fires. They were evidently used by living people and probably for ritual purposes connected maybe with the Underworld cult of which Carnac was a leading exponent. The ritual dancing suggests the Dionysiac initiations, as these became closely related to the Cabiri gods. Therefore, in the case of Carnac at least, dolmens and chambered barrows were not related to burials.

The instances I have cited are a few taken from many I have recorded. If we weigh up the evidence brought forward, and turn to the Godhavn long barrow, at the very least the skeletons found sitting in the safest part of the barrow, with their implements around them, must arouse some suspicion as to whether they were corpses when they entered the subterranean or were living men. Their period corresponds to the Flood era, and that catastrophe may have killed them suddenly by blast; they may have been drowned or have died of starvation. Maeshowe should be allotted as a temple of initiation, used for ritual purposes, in proximity perhaps to the important Celtic round temples of Stennis.

The supposed communal tombs of Denmark, where the skeletons were provided with implements, pottery, and sometimes with fires lighted, require some explaining away. Even allowing that the ancient sons of Dan believed in a future life when their possessions would be of value to them, could it by any stretch of imagination be applied to keeping the skeletons warm by the use of fires? If not, the inference should be that these crowded passageways were used by the living, and that they, like those of Godhavn, may have been suddenly destroyed. In view of the circumstances of the Flood there is nothing in this view in the least impossible or even unlikely.

---

[84] *Ency. Brit.*, 14th edn., vol. IV, p. 890.

As for Wayland Smith's barrow, folk-lore associated it with "magic" proceedings, and the interior of the stone-built chamber of oblong shape, some 75 by 42 ft., has a cruciform passageway of big slabs and gives the impression that here was a Cabiri, or Druidic secret temple of initiation. Indeed, Wayland Smith, with his reputation for wizardry, suggests that he was an impersonation of the Greek (or, more properly, Phoenician) god Hephaestus. For Hephaestus (Vulcan, god of fire, as the Romans dubbed him) was the chief of the Cyclops, who, according to Homer, possessed "superior power" and "forged thunder", as Hesiod adds. He was later supposed to sojourn in a cavern under the sea on the Isle of Lemnos, but other places underground were attributed to him, where he was traditionally heard at work with his Cyclops especially on islands, and where his art in the uses of fire made him among the most important gods of Olympus. Everything produced by smelting was ascribed to him, such as Talos, the man of brass, whom he gave to Minos and who protected the coast of Crete by hurling masses of "rock" at the Argonauts who tried to land; as the armour of Achilles, the necklace of Harmonia, and as a gem of his art, the beautiful but highly deceptive jade Pandora, a sinister piece of work, together with her "chest", or "box". Athens, no mean city in magic knowledge, worshipped Hephaestus along with Prometheus and Athene, and at the annual feast of Chalkeia of the metal-workers the smiths and smelters sacrificed to him and kindled torches in his honour. His vocation as a smith or sorcerer is clear enough if it be recognised the sort of weapons the remote ancients had evolved. How can we account for the eight skeletons in Wayland Smith's hide-out which was certainly no burial-place? Several explanations are possible to explain their end, but not any tumulus theory.

I have remarked on the strange position of the skeletons found in the Grantez dolmen in Jersey, which, by their positions and the urn, appear almost to intimate that certain persons sought refuge in that solid stone-built refuge and were suddenly destroyed where they were sitting. Their fate recalls the saying of Isaiah, already quoted, and it is possible that these chambered subterranean edifices in Egypt were built also as refuges, for, as I shall point out, there is extraordinary and culminating evidence to show that the ancient Egyptians lived in terror of sudden destruction such as was occasioned at the time of the Flood, and that almost every step in their lives was with this prospect in view. It can explain the rock-tombs and dwellings concealed deep under the rocky earth.

Mr. Lewis Spence, whose learning and scholarship are considerable, claims that the Egyptian pyramids, like the mastabas, were influenced and even introduced by a stone-using people from the west, who erected cairns, menhirs, cromlechs, dolmens, and chambered tumuli.[85] His case is that the pyramid was a later development of the Megalithic people, and if he be correct it naturally ensues that the Westerners must have been the first to carry the type of civilisation which we see in its full development along the valley of the Nile. When they built their mastabas and rock-cut tombs, the rougher dolmen-type had been superseded by superior craft. We may even trace the beginnings of the pyramid idea from the great mound of Silbury Hill, near Avebury, which is, or was, a perfect pyramidal mound, like others found in America.

This inference of a western entry into Egypt may obtain support in the case of that magnificent edifice dedicated to the god Amnion at Luxor. The building of this temple, situated a mile and a half from that of Amen-Ra at Karnak, is attributed to Amenophis III, of the 19th Dynasty, who is also credited with the Avenue of Sphinxes, leading to it, originally beautified by flower gardens. Let us note that the temple of Ammon was signalised by an avenue, as we may recall is the temple of Avebury. Was the idea and object identical?

In principle it was so. The Ram was the symbol of the god Ammon, as it was of Hermes, they being really one and the same. At Avebury, if we accept Canon Bowles' explanation, which is eminently reasonable, the serpentine temple was related to the solar ecliptic, the Hermetic doctrine for everything astronomical being attributed to the god. Similar avenues leading to circles on Dartmoor and at Carnac,

---

[85] *Problem of Atlantis*, p. 180.

Brittany, have probably a like intention, but at Luxor it is different. Instead of unhewn monoliths we have an avenue of austere, recumbent, ram-headed sphinxes, but can we doubt that the underlying principle was the same? In the prehistoric west they were erected of immense and powerful entire stones in accordance with the earlier religious belief or superstition, but at Luxor they employed sculpture, and in place of sacred or meteoric stones, not procurable, they overcame the difficulty by representing the deity Ammon by his emblem of the Ram. Perhaps by then they regarded it as more reverent. Yet, I suggest, the underlying idea was identical, for if Avebury were sacred to the Sun it was Hermes or Ammon who was the inspiration and who first proclaimed that deity.

I have stated that Hermes and Ammon were one and the same. So ubiquitous was Hermes, who performs so many roles, that it is difficult to keep track with him sometimes, for in ancient days at least he was, in effect, more important than all the other deities combined because he was the only operative god. He was not only the liaison, as it were, between gods and man, the Messenger, but what he proclaimed (through the priests) as the vox Dei was final and decisive. In Egypt, as in Britain, Ammon was, in truth, the most important of the gods, although, again, in another phase, as Thoth, the Teacher and Scribe, he was of immense account, controlling the Underworld cult. "Par-Ammon," says Pausanias, "is the surname of Hermes."[86] Count Goblet D'Alviella, in his authoritative work, The Migration of Symbols, emphasises this identity. Both adopted the Ram as their sacred animal; both were personified by stelai, hermata, or bethels, sacred stones; both carry the caduceus in one form or another; and both assume the human figure with wings. [87]It may be added that as Ammon he was the Ham of the O.T., and the Baal Hammon of the Carthaginians.

Judging from the foregoing, should it not be said that the British god Hermes, an Atlantean deity, was introduced into the land of Egypt? It proposes an entire reversal of Professor Perry's ideas!

---

[86] Elis, xv. The prefix "Par" is the likely origin of our word "Pa", or "Papa", a patronymic of great antiquity used by Homer in the Odyssey. Hence "Pappa" or Holy Father, the Pope, as Par-Ammon signified "Father Ammon", for Hermes was the "Pappa" of antiquity.

[87] *Migration of Symbols*, p. 229

There is another point in regard to the temple of Ammon also of significance. According to the well-known authority on ancient calendars, the Hon. Emily Plunket, the temple of Ammon is oriented to the first point of Aries, the Ram, the sign which denoted the advent of the Vernal, or Spring, Equinox, immediately after the Flood. "The world was reconstructed," says Miss Plunket, "when the sun was in the first degree of Aries." As evidence of this she mentions that when Aries dominated the Ecliptic the statue of Ammon was carried from his shrine to the Necropolis on the other bank of the Nile, from whence the constellation was clearly visible. The sun, she adds, rose at Karnak in the 1st point of Aries in the Vernal Equinox c. 1300 BC.

This calculation confirms my reading of the Golspie Stone, to which we shall shortly arrive, but it should be noted carefully by the diligent reader that this orientation of Ammon's temple to the 1st point of Aries {Alpha Arietis) as the date of its erection—today the Vernal Equinox by Precession rises late in Pisces—proves that it must have been erected after the Flood, for only afterwards was the calendar able to be reconstructed. It means that Luxor and Karnak opposite, with all their greatly deserved fame, were nevertheless built long after Avebury and other fanes in the west. It is a matter of profound importance in estimating the progress and movement of civilisation.

The reconstruction of the calendar, necessitated by the tremendous changes in the earth's orbit and axis as previously outlined, impelled the seers and astronomers to revise previous heavenly movements, and at the first Vernal Equinox after the Flood when the constellation rose with the dawn, they named it Aries, the Ram, symbol of Hermes, or, in Egypt, called it Thoth, the same thing in that aspect of the god. The name was obviously an arbitrary choice of the Magi, and considering what Hermes, or Ammon or Thoth represented to them, it was inevitable that he should record the start-off mark in a reconstructed calendar of a renewed world.

Thus the conclusion from these facts proves that the greatest and most wonderful of Egypt's historic monuments was set up after the Flood, a catastrophe which did not afflict that land at all, and can only date from some period shortly after 1322-1300 BC, which strikes at a great deal of the chronology of modern Egyptologists. It also presupposes that it was erected long after Avebury temple and possesses certain affinities with it.

Thus it takes us to the startling presumption that ancient Egypt is actually the daughter of Britain, a colony which arose, it may be advanced, on the ashes of the Motherland situated on the Atlantic Ocean. It is an absolute reversal of Prof. Perry's contention.

VIII

HERMES, THE DRUID GOD

"... But ere I reached The Palace of the sorceress, a God Met me,
the bearer of the golden wand, Hermes.
He seemed a stripling in his prime,
His cheeks cloath'd only
with their earliest down,
For youth is then
most graceful."

Ody., x, 336-340.

To understand the past as it really was and not as so many historians would assume it to have been, we must realise the extraordinary influence and power possessed by the god Hermes and why. He is a vital cog in the wheel of this investigation, perhaps the most important of all.

We know from our Caesar that when the Romans invaded Britain they found that Hermes (or Mercury) was the Britons' chief deity, that he was Optimus et Maximus, and to whom they erected "many images". Next to him—and only next—came Apollo, also another important clue to Britain's past. Homer depicts Hermes, in the short passage above, as he appears in many monuments, as a curly-haired youth, wearing his attractive wide-brimmed hat, the petasus (still in favour with Continental priests), with its wings, or sometimes with wings attached to his sandals, to illustrate him as the swift Messenger of the Gods. His right hand always grasps his inseparable accompaniment, the caduceus, the "potent wand", its power signified by entwined serpents, and he is usually shown in the act of alighting from Olympus, so that one foot touches the hill-top heights as were accordingly sacred to him in Greece, like Mount Lyceum and Mount Cyllene, in the act of conveying a message from the deities. Such was the conventional aspect of Hermes, as delighted the soul of Praxiteles and other famed sculptors, of the ageless divinity.

But there were other aspects of him. He was represented as a tall, bearded man dressed in a long black gown, sober and serious; or, again, as Ogmius, with a golden stream of eloquence issuing from his lips. Images of him were set up on the hill-tops of Greece, and, according to Canon Bowles, in Britain as well. His torso adorned the crossroads in Greece and Britain. Bowles says that in Britain he was the most honoured of all the gods, and that alone he had close intercourse with all sorts and conditions of man. He was the god of traffic and merchants; the god of roads, some of which, like "Ermine Street", are still named after him; the chief honours and highest station went to him because he stood for the Druids' sacred mysteries, their learning, and their doctrine of the immortality of the soul.[88]

We may perceive from all this how vastly important was the Arch-Druid who as the living representative of Hermes, affected to speak in the name of the gods. He had all the authority of the mediaeval Pope and even more, for he was deemed to be a god. His influence extended far beyond the confines of the British Isles. In Northern France, where the centre of Gallic Druidism was on the site of the city of Orleans, Britain was recognised as the pivot of that faith, for Hermes was the Ruler of the Celtae. His sway extended over large parts of the Continent and over Scandinavia until the latter country was brought under the aegis of Odin, who usurped many of the former claims of Hermes.

It is a remarkable yet hitherto scarcely noted fact apparently missed by ethnologists that two other peoples, separated geographically by considerable distances, also placed Hermes on a similar pinnacle in their countries. The Greeks—not the Romans, whose Mercury was an emasculated edition of the god—venerated Hermes like the Britons, for he entered into their lives from birth to death in just the same way, although from the antiquities of the Mediterranean Greece there is perhaps some reason for thinking that his grip lessened as time went on. The other is Egypt, where apart from his phase as Ammon, as Thoth, the Teacher, the deity who controlled the souls of the dead, there exist numerous monuments, inscriptions, and records of this most important deity, and he is the reputed author of the famous Book of the Dead, which regulated the after-life of every Egyptian.

Hermes was also paramount among the Pelasgi, first settlers in the later Hellas, as also among the Phoenicians, and the Thracians. But little of this worship is discoverable in the countries of the Mediterranean except in the remains of ancient Carthage.

There is no surprise that Hermes was the principal deity in Britain, for his genealogical tree, as contained in Greek myth, shows immediately his relationship to the Ocean, the West, and to Atlantis. Mythologists made him the son of Zeus by Maia, a daughter of Zeus and Pleione, the latter a daughter of Oceanus. Maia was one of the Pleiades or Atlantides, a daughter of Atlas, one of those islands apparently engulfed when Atlas was struck down by Apollo's Arrow. Nor is it surprising that Hermes was accorded "Atlantiades" as a surname. Herodotus makes him the god of the ancient Pelasgi, the earliest known inhabitants of Greece according to Thucydides. These Pelasgi, he says, offered sacrifices and prayed to gods for whom they had no names until Hermes gave them divinities and from his primordial seat spread his doctrines, which later became largely centralised at Samothrace.[89]

As time progressed, other places claimed the honour of being the birthplace of Hermes. The Arcadians insisted that the god was born in a cave of their Mt. Cyllene, and certainly as Cyllenian Hermes it was his function to conduct the souls of the dead to the Underworld of Hades. Argos, again, named him "Argeiphontes", or Argos created, a term used of him by Homer. Homer did not regard the god with the same reverence as some others. It was probably the rapacity of the priests using his name in vain which occasioned the bard to depict him as sharp-witted, knavish, grasping, deceiving and unprincipled, who did not hesitate to rob Apollo at that god's birth. "He avails himself of the darkness of night," says the poet, "to cheat without scruple the tribes of mortal man" (Hymn 574), and probably there was a good deal of truth in it. Yet Hermes became from the first the close friend and adviser of Apollo, bound to him by indissoluble oaths, and if he robbed him of offerings he procured for him adoration, obedience, temples, and sacrifices, which presumably form a god's requirements.

---

[89] *Herod,* ii, 51.

Apollo, like Hermes, was essentially a northern deity, not primarily—I had almost said scarcely at all—of the Mediterranean peoples. He was the god of the Hyperboreans, whom I have provisionally recognised as the same nation as the Cimmerians. The account of his birth at Delos, from Hyperborea, and the account of Diodorus of how Apollo's priests in Hyperborea, the Boreades, played hymns on their harps to Apollo in their famous round temple, relates to events in the vicinity of Scandinavia and Britain. Such indications pave the way to a new outlook in the north, with the pivot an island on the Atlantic Ocean.

Let us look at Hermes in this way. He directed and taught mankind, gave them the blessings of civilisation, and concerned himself with their immortal souls. He was the personal deity in excelsis. He invented all the arts and crafts, music, weights and measures, medicine, gymnastics, even the art of warfare. He introduced letters, or the alphabet of sixteen letters, and writing, first known as Ogham, though some think that Ogham was later than Bobileth, or Tree-Writing of 34 characters scratched on tree bark or inscribed on smooth tablets of birch-wood, the forms being termed "Twig" and "Branch" letters. Ogham, deriving its name from Og, or Ogmius, the Celtic god of learning and eloquence, another of the many aspects of Hermes himself, consisted of a series of strokes of varying lengths and slants placed on either side of a dividing line.[90] He entered into the practical side of life. He presided over commerce and trade, was the god of good fortune, the protector of travellers by building good roads, and so in his honour at all crossroads were erected Hermae, pillars of either stone or wood, sometimes as a crude stone, at others sculptured with the torso and head of the god, always with his symbol of the Rams' horns. He safe-guarded mariners and invented the mariner's compass. He was the presiding deity over the Cabiri.

A curious phase of his ubiquity was discovered at Corstopitum, Northumberland, near Corbridge, a buried city of pre-Roman date, adorned with paved streets, granaries, buildings, fountains, and a flagged pavement in the Agora worn down by countless feet over many ages. Here were found two statuettes of Hermes. In one he was accompanied by a goat in the character of shepherd of his flock, in the other he is the god of good fortune. The excavators from Oxford University dismissed him vaguely as a "grotesque figure in the round, carrying a satchel or money-bag, and shows that his names and attributes cover a purely Celtic deity who was apparently the patron of money-making and the business man."[91] If these gentlemen had ever heard of Hermes they certainly did not indicate it, but in view of other antiquities of Corstopitum they might have been expected to make more of a paved city with Tyrian and Greek affinities.[92]

---

[90] Those interested in these primitive forms of writing may be referred to *The Mysteries of Britain*, by Mr. Lewis Spence, with illustrations and diagrams (pp. 58-60).

Roads, as I have said, were especially attributed to him. The Ermine Roads of England, straight roads going for great distances, were originally Ernies' or Hermes' streets. The antiquarian Thomas Gale ascribed that name to the ancient highway from London to Carlisle, as it still is called in stretches; the road from London to Lincoln bears the same name, as also that between Marlborough and Cirencester onwards. Stones sacred to him exist as Protector of Roads, as at Thornborough, near Catterick, dedicated to the "god of the roads", and, according to Gale, the upstanding three menhirs at Boroughbridge, Yorkshire, now called the "Devil's Arrows".

Perhaps in no phase of activity did Hermes exercise more influence than as the conductor of the souls of the dead to the Celtic and Egyptian Underworld. It was his greatest service to mankind, but as it is a subject I shall dwell upon more fully later in conjunction with Hades and Amenta, I shall only mention it at the moment.

We must here arrive at some sort of understanding as to the temporal power, apart from the ecclesiastical, of the Arch-Magus or High Druid who was elected to the seat of Hermes in Britain and who was regarded as a living god. Originating among the Pelasgi, who were not only the famous Titans but the true Atlanteans, his functions may be traced back to remote days ages before the Flood. He was, as I have said, an Atlantean deity, and seems to have removed his seat from its original home to Samothrace (or Samos of Thrace), a very famous city of "Magic". His ecclesiastical power being far greater than that of the Papacy in its heyday, he claimed to speak with the direct authority of

---

[91] *Official Guide to Corstopitum.*

[92] This city had definite Phoenician traces including an altar to Astarte and a stone dedicated to "Diodora Heraclei Tyrio . . . Archiereia", in archaic Greek letters, reading, "To Diodora, High Priestess of Hercules of Tyre". It is now in the British Museum. There were other antiquities of value in this ancient city.

God as the Pope does yet on matters of doctrine. The Celtic Hierarch called himself the Living God, and, pretending to divine power, ruled with all temporal and ecclesiastical control as he saw fit. Reade says of the Pontifex Maximus of Rome: "The office was probably an imitation of the Arch-Druid, who had supreme power over secular as well as ecclesiastical affairs, and who was surrounded by a Senate of the chief Druids, as the Pontifex Maximus was by Flamines, and the Pope by Cardinals."[93]

The strength and yet weakness of the Druid power lay in its monopoly of all forms of science, especially material science, the means to be able to dictate terms to all who proved rebellious. It is true there were other means of chastisement, including excommunication, but in various countries magic force was needed to defeat bold enemies who disregarded the ecclesiastical veto, and in these matters science, as represented by the Cabiri gods, was all-dominating. Hence Drui-Lanach. Mythology contains many instances of this miraculous Druid Lightning, as for example when the Seven Against Thebes besieged that city, a great Cabiri centre (as its founder, Cadmus, had been an Arch-Hierarch, or Arch-Druid), Amphiaraus, one of the Seven Argives, a seer, who had opposed the war knowing what lay in store, nevertheless fought against it. We are told that, "pursued by the enemy, he fled by the banks of a river, when Zeus launched a thunderbolt, a chasm opened in the ground, and he, with his horses and chariot, was swallowed up".[94] Once realising what lay behind all this magic, we would say that Amphiaraus was destroyed by a bomb thrown from the walls. It was Drui-Lanach.

There was one inherent weakness in this ecclesiastical claim of divine intervention. It resulted in a tyrannical and arrogant priesthood, who used power to acquire wealth, and eventually it raised up rivals who could go one better. Monopolies are rarely efficient. Its power was dependent on its ability to keep this secret and divine knowledge to itself and hence was established the strictest system of selection and segregation among its initiates. Sooner or later it was bound to defeat its own ends. Ambitious rivals, determined to overthrow the power and wealth of this autocratic state, succeeded in learning the whole system, escaped overseas and obtained material support from rivals elsewhere, which led to the thirteen years' war between the Giants and the Gods.

---

[93] *Veil of Isis*, p. 134.

[94] Spence: *Dic. of Mythology*, p. 24

Such, I suggest, was the reason for the military defeat and downfall of the Celtic hegemony in a critical period of prehistory. One great centre of initiation and procedure in this magic was on the island of Samothrace, the scene of the betrayal in the first place. Another was Thebes, which can be identified as really in Britain. A third was near the city in the west where the Satans were busy making arms for "His Anointed", the Arch-Druid, the living Hermes. A fourth, and of primary importance, was Tyre.

In examining the Scriptures we must frequently ignore the apparent chronological eccentricities of the prophets of Israel. The Bible is a book of hidden meanings, and many events which relate to a far earlier date than when men like Isaiah, Jeremiah, and Ezekiel are supposed to have lived, are concealed mystically in the writings. With this proviso we may examine certain passages of Ezekiel which appear to imply that the seat of the Hierarch in his day lay in the metropolis of Tyre, a great city regarded as the most opulent port and commercial centre of the ancient world, having in addition a great navy of ships. It was much more than that. In those days it was the ecclesiastical capital of the world as well, and if Isaiah termed it the "crowning city" it was because its temporal power, directed by its Hierarch, enabled it to set up kingdoms supported by all the weight of its ecclesiastical predominance.

Ezekiel makes no disguise of the pretensions of its Hierarch. Wiser even than Daniel, he is ready to admit, a ruler who knows all things, but he is not a deity. "Thou hast said, 'I am a God', yet thou art man not God."[95] He ridicules the divine claims of its monarch or prince, but these must have existed from a great age if the vestiges of Sanchoniathon are acceptable, in which he says that "Taaut", "called Thoot or Thoyth or Hermes by the Greeks", was the "secretary" of Cronus-Saturn, to whom Cronus, "travelling in the south gave all the country of Mizraim to Taaut."[96]

---

[95] Ezek. xxvii, 2.

[96] Eusebius: *Praep. Evan.*, i, 9. This sacred Phoenician writer is said to have flourished before Trojan times. Philo of Byblus claimed to have translated from the Phoenician original and Eusebius used Philo.

The reference in question was, I believe, however, rather to Abraham than to the Hierarchy of Tyre.

However, Ezekiel describes this Tyrian theocrat as "The Anointed Cherub", and says that "thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned . . . thou hast defiled thy sanctuaries by the multitude of thy iniquities, by the iniquity of thy traffic."[97] We cannot deny that these measured charges against Tyre are like those levelled against the Satans and "His Anointed". Fate was pointing its finger at the great city, for according to Ezekiel it was destined to be destroyed—we should accept this as an *ex post facto dictum*—and drowned like the Satans: "I will make thee like the top of a rock : thou shalt be a place to spread nets upon ... I will bring up the deep upon thee and great waters shall cover thee."[98] Nor is that the sole allusion to Tyre's fate at a certain period, although she was restored subsequently like many other places. If the real Phoenicia lay in the British Isles, where, too, the site of Tyre may be retraced with some certainty, obviously the Tyre, so-called, in Palestine must be a more or less recent identification like so many of the alleged sacred sites which owe much to the faith of the early Crusaders.

To return, however, to this great Hierarch, "The Anointed Cherub", who claimed to be a god, the Voice of Hermes. I have suggested before that the epithet RAM was of paramount significance. Authorities state that, with its variants, Rama, Ramah, and Ramas, it signified High, Noble, Great, and was "an ancient and venerable name."[99] It looks very much as though the King, or Arch-Magus, of Tyre alluded to in the reigns of David and Solomon as Hiram— also translated as Huram or Hyram—bore this title. The prefix Hi, Hu, or Hy, meant the same as our English word (so queerly spelt) High, as in the case of Hu Gadarn, which might be rendered as the High Gad or Gadarn. Josephus gives the personal names of several of the Tyrian kings, but that does not preclude the use of the title, although it may well be believed that in later times the Israelites of Jerusalem objected to the claim, much in the same way as strong Protestants object to term the Pope, His Holiness. In view of the statements made by Ezekiel there is little doubt that the King of Tyre, regarding himself as a deity, was justified in using such a title as the Great Ram, the living Hermes.

---

[97] Ezek. xxviii, 14-18.

[98] Ezek. xxvii, 14, 19.

[99] Calmet: *Dict. of the Bible*. Holwell, *Myth. Dict.*

I do not assert that he was the only bearer of the title, for there were other Ramas, and in ascertaining the past the claim offers a clue to problems as yet unresolved. For example, we have the dynasty of the Ramses, greatest of Egypt's monarchs, who defeated and succeeded the Hyksos' sequence of rulers. Leaving aside modern interpreters of the monuments, who, I am bound to admit, often offer shaky evidence, the outstanding historian of Egypt, indeed, the only acceptable recorder, himself a priest of high position who had access to sacred documents, was Manetho. Josephus, fortunately, taking exception to some of Manetho's statements where they affected the Jews, cited passages from his history long since lost except for certain of these vestiges and his list of kings. From Josephus it is reasonably clear that the Mizraimite chiefs who overthrew the Hyksos after embittered wars were Philistine princes or knights. In fact, the Hyksos, a Phoenician people, were the Israelites who had been taken to the south country by Abraham, or Ab'Ram, "Son of the Ram", established a state in territories which belonged to others and especially to the Mizraimites, or Egyptians, of whom, as Josephus says, the Philistines were a part. We are told in the Scriptures that God gave Ab'Ram these lands for himself and his posterity, but the day arrived, five centuries later, when, according to Manetho, these usurpers in Philistine eyes were utterly defeated, their capital Hebron captured, and they then retreated to another region, making Jerusalem their capital. Josephus admits, however, that many remained behind and were nominally Egyptians, who provided a great dilemma for subsequent Ramses kings. This is a big subject which to elaborate fully here would require very much space, and I touch on it here solely to indicate the manner whereby the Philistine conqueror became the progenitor of the Ramses' Dynasty.

Ab'Ram, "Son of the Ram", a Chaldean of Ur, who was given, or claimed, divine gifts, and spake in the name of the Lord, was followed by the Judges, otherwise Arch-Magi or Ramas, who, enveloped in the mantle of Ab'Ram, like him also communed with the Deity. They ruled from their capital Ramah, of which Hebron, City of the Hebrew, was the citadel, and they claimed to speak with the Voice of God. When the Philistines had driven away the intruders, they called the former Ramah by the name of Ramses, and it also bore the name in Greek, of Diospolis, or Thebes, city of God. They further adopted the Ram as the patronymic of the Dynasty—the Ramses—although they were also designated the Diospolites or Divine Persons, who became deified as well.

To return to Hermes. Something needs to be said in regard to his caduceus, or *kerykeion,* the "magic wand" of that deity, for it is a significant symbol. D'Alviella says that its usual form of a winged rod round which two serpents are entwined is far from its primitive form which has been considered as an equivalent of the thunderbolt of Zeus, a form of the Sacred Tree, a combination of the Winged Globe surmounting a rod, and other symbols. "I would now," observes D'Alviella, "be more inclined to admit that it was first of all an instrument, a weapon, a religious or military ensign."[100] Symbolical it was, but in effect it represented a "serpent rod", such as Moses and Aaron produced before Pharaoh, which defeated the inferior rods of the Egyptian Magi to the monarch's great indignation. It is related to the "rods" of the Assyrians which enabled them to march through nations. *It was the symbol of a gun,* the serpents indicating that it was a weapon which produced fire and slew. It may be said to have been the product of the Cabiri gods of whom Hermes, as Cadmilos of Samothrace, was the Fourth, the other three representing (a) the Missile; (b) Horns, symbolical of the barrels; (c) the Devourer, the Flash as the weapon was fired. D'Alviella reproduces many illustrations from seals and other sources of such ancient guns, always disguised, of course, and frequently being handled by demons.

Among Druid mysteries was that of the "Serpent's Egg", the ovum of Pliny, the glein neidr of the ancient Britons, the adderstone of modern folklore. A poem of the Welsh bard, Aneurin, refers to it as "that involved ball which cast its rays to a distance, the splendid product of the adder, shot forth by serpents". Pliny describes this absurdity in these words: "In the summer numberless snakes entwine themselves into a ball held together by a secretion of their bodies and by the spittle. This is called Anguinium. The Druids say that hissing serpents throw this up in the air and that it must be caught in a cloak and not allowed to touch the ground." One of the supposed eggs was shown the erudite Roman scientist, who was not deceived. "It was round and about as large as a smallish apple; the shell was cartilaginous [i.e. bony, gristly], and pocked like the arms of a polypus."[101] The Druids were reputed to produce these serpents' eggs from the depths of their dark caverns—like Wayland Smith's barrow—and a ball, with a grooved covering which must not strike the ground, and, related to the serpent, symbol of fire, lends itself to the suggestion that the farrago of nonsense about the "serpent's egg" concealed in reality a primitive type of hand grenade.

---

[100] *Migration of Symbols,* p. 230.

Up to what date the Druids pursued this form of magic it would be difficult to say, although Pliny certainly indicated their use of certain forms of such an art. As far as my inquiries have led me it would appear that not very long after the dispersion of the Aryans the use of firearms, if not eliminated, fell gradually into disuetude, possibly because the former organisation itself collapsed and was never restored to any full extent. There are indications, however, in the works of Herodotus, Thucydides, and perhaps Xenophon which point to the use of firearms. The account Herodotus gives of the way the priests of Delphi defended their sanctuary against the army of Xerxes hints at the possession of certain lethal weapons. "Greek fire" was also believed to be gunpowder mixed with resin or petroleum and hurled in the form of shells or bombs. If the Romans did not use gunpowder it was not for want of invitation, for the Senate eventually purchased a sacred work of the Sibyls at great price containing secrets of magic. Numa Pompilius, studying this, and also instructed by the Etruscans, made Jupiter "descend on earth as lightning and thunder", according to Plutarch. Tullus Hostilius, guided by Numa, blew himself up. Earlier yet, Romulus, it seems, owing to an explosion during the public sacrifice, disappeared in a "whirlwind".[102] The knowledge was dispersed if not concentrated. I should conjecture that the furious raids of the Norse and Danish Vikings and sea-rovers, with their "berserk rage", owed their success to the use of firearms, but that they kept the knowledge strictly to themselves.

---

[101] *Nat. His.*, xxix, 52.

[102] Plutarch, *Life of Numa Pompilius*.

Devil worship, black magic, sorcery, and witchcraft were mainly based on emanations and initiations which gradually became more and more corrupt, of which the use of gunpowder formed the background. The Roman persecution of the Druids drove their secret tenets underground, whence arose the mediaeval army of wizards, witches, magic incantations, and secret initiations of the cult attributed to the Devil. Lowe Thompson contends that a ritual witchcraft survived the destruction of the pagan faith in localities as far apart as the Pyrenees and Scotland, much of which cult has left its traces among the cave-dwellers of the Dordogne.[103] But the truth is that the inner meaning of the Druid mysteries had departed, and only the husk remained in a meaningless and usually obscene ritual, although there could be explanations, down to the broomsticks on which witches were deemed to be able to ride through the air. Even the apparent obscenity of phallic worship was misapplied, and its true relationship to metaphysics lost.

But these relate to later times. In the period of the Flood there was no such character as the Devil, for the Deity was Cronus-Saturn, who became subsequently the Evil One, Set or Satan, or Typhon. It is to this period, to Hermes in his character of astronomer, we shall now turn and see the message of the Golspie Stone.

---

[103] *History of the Devil* p. 99

IX

THE ASTRONOMICAL DOCTRINE OF HERMES

> "Without chronology we should obtain no history
> even from the most varied literature;
> the Indians especially give us a most striking proof of this.
> But a chronology which is well arranged and established
> must always proceed from astronomy."
>
> Dr. Richard Lepsius.

Hermes was credited with the invention of astronomy, and, it was said, "mapped out the heavens", which really signified that the seers and sages among the Druids discovered the true movements of the earth, devised the Solar Ecliptic, designed the zodiac of the twelve constellations through which the sun passes annually, classified the principal star groups according them specified names, invented also the calendar and studied the movements not of the regular constellations alone, but those of irregular bodies like comets.

We were taught long ago that the Magi of the Chaldeans, Phoenicians, and Egyptians were the earliest pioneers in the field of astronomy, and this is quite correct if it be recognised that they were Druids. These wise men closely watched that wonderful star Sirius, regulated the Sothic cycle by it, and accorded to the "Watcher" in the heavens the name of the Dog Star (Canis Major) and honoured it further by calling it "the Star of Hermes". As such it appears in Egyptian, Greek, and Bardic mythology, the "Scorcher", watched always with misgiving, for it was regarded as the harbinger of pestilence, drought, and wars. It rose with the dawn at the time of the Flood.

The institution of the calendar points to the origin of astronomy as from the North. Miss Plunket contended that a calendar was devised by some ancient race whose calculations were taken from as far north at least as 40 degrees, or beyond, which signified a latitude above a line which includes half Spain, half Italy, all Greece, Asia Minor, and, of course, Egypt.[104] The famous French astronomer, Silvain Bailly, put the limit higher as at least 45 degrees, a line roughly from Bordeaux, via Turin, to the Crimea. On either estimate the Middle East, Egypt, or the Mediterranean areas could not have invented the zodiac and hence the calendar. Whatmore suggests that astronomy was British in origin, and after citing many examples in support of his theory, he asks whether the Biblical story that the lights were placed in the sky to serve "for signs, for seasons, for days, and for years" did not emanate from Britain as well as "the Chaldean fable that they were ranged in months and rows in the form of animals to fix the year."[105] The Golspie Stone shows the months ranged in rows of figures of animals, and hails from the Caledonian or Culdee country.

---

[104] *Anct. Calendars and Constellations*, p. 189.

Much of this prehistoric lore was taught by the seers of Samothrace, the seat of Hermes as Herodotus implies. Greek philosophers, including Plato and Eudoxus of Cnidus, were reputed to have visited this culture centre to study secret doctrines and metaphysics. Pythagoras also went thither to learn from engraved pillars containing the knowledge of Thoth (Hermes) before the Flood, and remained to institute the Pythagorean version of the Orphic cult.[106] The engraved pillars as he could study could only have been expressed by certain zodiacal signs and other emblems, whereby the event and date could be ascertained.

Such engraved stones, incredibly ancient, very weather-worn, survive still in Scotland, mainly within the Caledonian region, especially about the Moray Firth, although others were standing about a century ago both north and south of it. Lamentable indeed is it that most of these are left to moulder and rot out of doors owing to the ignorance of the purpose of these sacred stones. The engravings on them bear celestial signs of the Zodiac and other heavenly bodies, and others, like the Elgin Stone, devote only small space to the symbols—yet sufficient to anyone able to interpret them—and depict a scene instead. Chiselled in low relief, they agree with the Chaldean adage and should be recognised for what they really are, Thoth or Hermetic Pillars, or, as Josephus terms them, Seth Pillars. He gives a curious account of how "the Children of Seth were the inventors of that

---

[105] *Insulae Britannicae*, pp. 32-3.

[106] Pythagoras taught metempsychosis, or the expiatory succession of lives, whereby the soul, imprisoned in a chain of earthly bodies, is the essential doctrine. The Orphic doctrine was that man was partly divine and partly desperately wicked, like the Titans, and to get rid of the latter element a life of ritual and moral in a series of bodies was the only way of expiation of inherited sin.

peculiar sort of wisdom concerned with the heavenly bodies and their order", after which he continues as follows:
"That these inventions might not be lost before they were sufficiently known, upon Adam's prediction (that the world was to be destroyed at one time by the force of fire and at another by the violence and quantity of water), they made two pillars, one of brick the other of stone. They inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind." [107]

Such pillars appear to relate to stones like those of Scotland, as are discovered nowhere else except in ancient Assyrian monuments, and it is evident from the description of Josephus that he refers to zodiacs, while he names the Sethites as their inventors. He has more to say of this particular caste of some significance. Seth, their founder, was a virtuous man and his sons for seven generations inherited his character, but in process of time they became perverted and forsook the practices of their forefathers in the paying of homage to God or in practising justice towards men. They begat sons who "made God their enemy", were "despisers of all that was good", trusting to their own strength and resembling "the acts of the Giants".[108]

Now it is plain from these words that Josephus, in recording the folklore of his ancestors, is really speaking of the Giants of old, the men of renown. The charges he makes are in fact exactly on a par with those alleged against the Satans in the Book of Enoch. They are identical with those spoken of by Plato, which caused Zeus to destroy the island of Atlantis. Indeed, he identifies them as such, for he continues by saying that though the sons of Seth were warned by Noah they continued to be "slaves to their wicked pleasures", and he accordingly departed out of that land.

What land? The most ancient seat of civilisation in the North, the cradle of the Aryan race, according to the lengthy researches of Dr. Waddell, was that tattered group of islands which bear the name of Shetlands. Seth, also called Sheth, may be regarded as the eponym of the land in question, once covering a far greater land surface than in modern times, probably at one time making one with the Orkneys, although geologically there are differences.

---

[107] *Antiq. of the Jews*, 1, ii, 3.
[108] *Op. cit.*, 1, iii, 1.

If the Adamite family of Seth arose in the Shetlands we are entitled to claim that they were that race known to classic fame, the Pelasgi, from whom among others the Athenians claimed descent according to Thucydides; but these were, as George Grote, the Greek historian, infers, really Phoenicians, and they were certainly the Uranids, which brings the Chaldeans of Ur into prominence, for in effect the Chaldeans and Phoenicians were properly one and the same. In connection with the foregoing, too, it might be added as an indication that, according to Jerome, the other name of Ur was Orchoe, and the Orkneys have derived their name from this same word, known to the Greek and Latin geographers as the Orcades.

In such circumstances as those mentioned the Golspie Stone may at least not be regarded as set amid incongruous circumstances if it be related to the Seth Pillars of Josephus. It was discovered in Craighton churchyard at Dunrobin, Sutherlandshire, and is a zodiacal stele of archaic design, an upright stone standing about 12 ft. above ground. It indicates the Vernal Equinoctial figure, and when this is established we can determine the period and read it like the hour hand on a clock. In the measurements of ancient calendars were two main determining dates, the Vernal Equinox and the Summer Solstice. When a zodiac gives the equinoctial point, thanks to precession, the date can be calculated to within that point, a space of 71.74 years, and if the moon's position be also ascertained it should give the exact date to within a month. The moon's position is given on the Golspie Stone.

Along the sides of this remarkable relic are carved a succession of interlocked designs, like our letter "S". On an almost identical stone from Iraq (termed the "Nebuchadnezzar Stone"), with a very similar distribution of celestial symbols, along one side is depicted a huge serpent moving to attack the Sun and Moon placed on the apex of the stele. Both stones evidently are intended to convey the meaning that the celestial serpent, Set or Typhon or Saturn, otherwise a cometary body, is threatening the earth and universe.

Hermes, on the authority of Sanchoniathon, invented the Serpent emblem to illustrate those mysterious and erratic bodies. Why the god selected this particular figure is explained by the sage thus:

"Taaut first attributed something of the divine nature to the serpent . . . for this beast was esteemed by him to be the most spiritual of all reptiles and of a fiery nature inasmuch as it exhibits an incredible celerity, moving by its spirit without hands or feet, and in its progress assumes a variety of shapes, moving in a spiral course and darting forward with whatever degree of swiftness it pleases."[109]

The analogy with a cometary body is very complete, for the latter is fiery, assumes a variety of shapes, writhing and contorting itself according to how its gases are affected by heliacal attraction or repression, moves in a spiral course inasmuch as after every circuit of the sun it reduces its "loop" owing to loss of solid materia and gases, until eventually it is drawn finally into the embrace of the sun, where its last phase is visible as sun-spots, sometimes of enormous size and depth. A comet varies its speed according to whether its movement is towards perihelion or after perihelion contact, in the first tearing towards our orb at enormous speed, and in the latter gradually slowing down into an apparent moribund condition until once more the sun's pitiless attraction draws in.

Many comets resemble serpents. Such was Donati's Comet of 1858, Pons Winnecke of the same year, Swift's and Holmes' Comets of 1892—both described as "tandem", like Phaeton's steeds—and all resembling huge reptiles. Donati's was described as like a fiery serpent with golden scales.[110] The evil Set or Typhon was represented mythologically as an immense red serpent with a hundred heads, breathing fire, who was thrown to earth by Horus, or like the Old Serpent of the Apocalypse, which cast the flood out of his mouth and destroyed most of the world before God and his Angels annihilated him.

---

[109] Eusebius : *Praep. Evan.*, xx, 4.

[110] *E. Neison*, F.R.A.S.: Astronomy, p.161.

In Egypt, Assyria, and in Central America, after Saturn was overthrown the wise men seem to have devised and set up that lovely but sinister symbol of the Winged Globe. If you examine it closely its meaning is clear. First there is the circle, or nucleus, then two serpents' heads erect and sometimes crowned, to indicate celestial flames, the outstretched wings of the hawk to depict great speed, and usually a long fan-like tail, the gases. Painted in various beautiful colours—such as cometary gases reveal under the spectroscope—the symbol of the Winged Globe adorned the entrance to the temples of Egypt, which, according to an inscription at Edfu, commemorated the victory of Horus over Set, and was set up by order of Thoth or Hermes.[111] It was no other than the emblem of the Comet, otherwise Set, destroyed by Horus in a celestial battle to avenge the murder of Osiris.

THE GOLSPIE STONE

Square of Heaven: Par-Amon, or Ptah, divided the heavens into four quarters and thus formed the Square of Heaven.[112] Horus (or Apollo) was Guide of the Northern Horizon and was depicted in the form of a pole, or pillar (i.e, the North Pole of the Heavens), surmounted by a hawk as the Guardian of Set. Horus-Apollo is symbolised here by two hawks' heads at the northern extremity, woven into the design, and the Pole is shown on either side of the Square. This is the part of Heaven invisible to mortal eyes.[113]

We will now examine the Golspie Stone in detail. The illustration of the stone discloses the figures arranged in rows like the Chaldean story. To decipher its meaning it must be read from the top, or head, downwards, the summit being what the ancients termed the Square of Heaven.

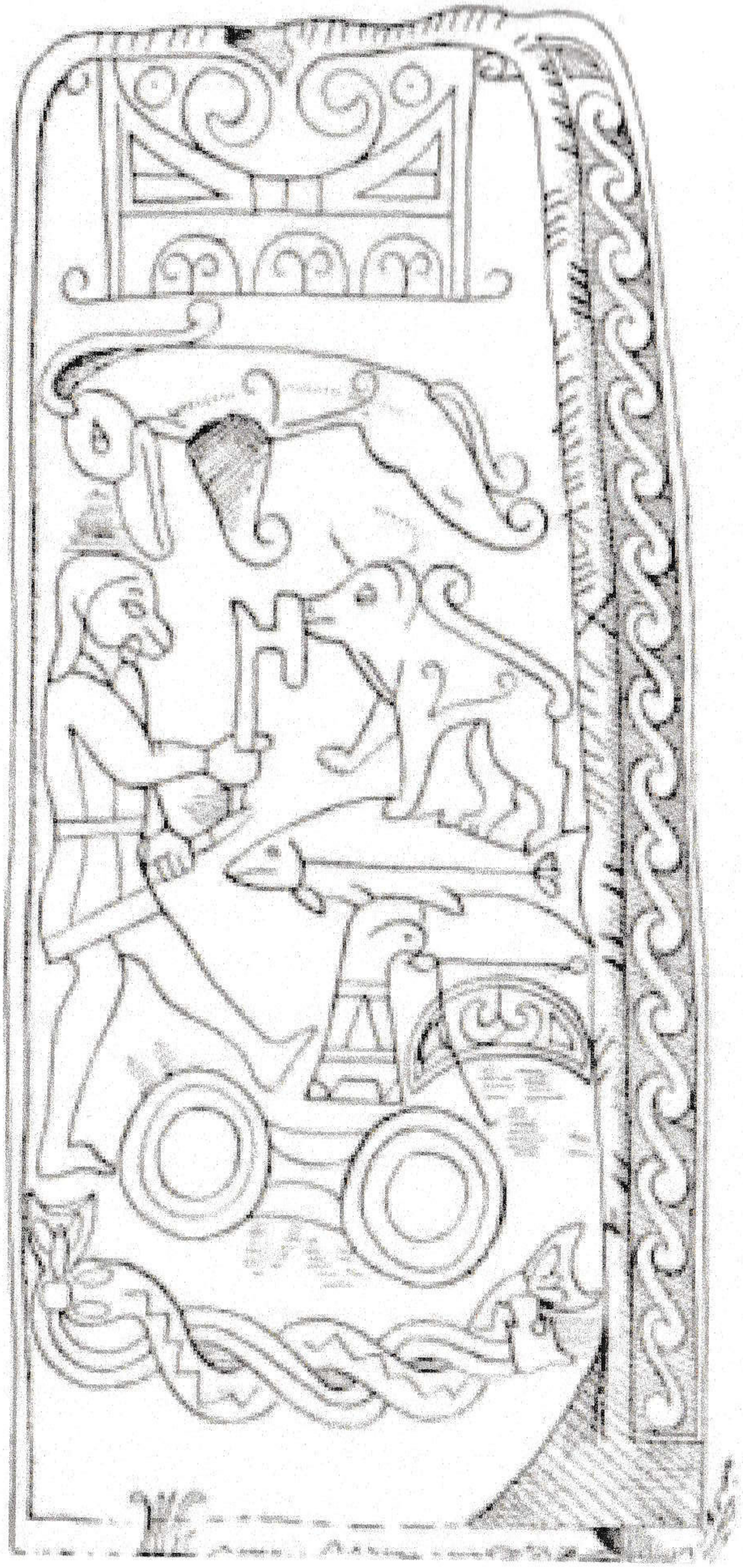
Inside the Square in its south is observed the sign of Aries, the Ram, sacred to Hermes, represented here thrice repeated. Its position of concealment indicates that Aries has not yet risen above the equinoctial horizon, but is destined shortly to emerge. It is the Sign yet to Be.

---

[111] D'Alviella : *Migr. of Symbols*, p. 205.

[112] Dr. A. W. Churchward: *Signs and Symbols of Primordial Man*, pp. 71-2. The battle between Horus and Set shows the former as a hawk, see pp. 176-7.

[113] The relationship of Horus-Apollo to the Polar regions of the Hyperboreans will be better undererstood later. See Part Three, Chap. 5.



THE GOLSPIE STONE:
Prehistoric zodiac whose celestial symbols record the Flood,
the twin comets shown by two linked circles.
(Spalding Club)

Cetus: This strange amphibious beast, with a single long horn, a big eye, a duck's beak, flappers in place of legs, and a tail, represents the sign Cetus, sometimes described as the Leviathan, or Whale. Although Cetus is not included as one of the twelve zodiacal signs, not lying in the path of the Ecliptic, he occupies a prominent position below the signs of Taurus and Aries. Scottish archaeologists, quite unaware of the identity of the eccentric-looking monster as with their treatment of other celestial signs, label him as an "elephant". His emblem appears on no fewer than 22 extant Thoth or Seth Pillars in Scotland, thus indicative of his importance in the eyes of the ancient seers. The Romans gave him the name of Cetus, but his real name was Set, the red dragon of the skies, who destroyed the earth.

The importance of Cetus in this zodiac is that his Horn indicates the position of the Vernal Equinox at the time of the Great Catastrophe, it being about to quit Taurus for Aries, and for this reason the constellation has been elevated from his rightful position slightly, and occupies the celestial region between Aries and the Bull. Cetus, like all the stellar signs, is purely an arbitrary creation and in no sense really outlines an amphibious monster, but he has a bright star in his cluster, Alpha Ceti, and this at the time rose ahead of Aries and after Taurus. In other words, if a watcher had been awaiting the Morning Star as it emerged above the horizon at dawn on March 20, his eyes would have first discerned Alpha Ceti. The object of the designer was to depict with exactness this intervening period between the decline of one zodiacal sign and the rise of its successor. Here it explains the horn of Cetus with Alpha Ceti closely approaching the tarrying Aries.

Taurus: Following in its due order is the precessional Sign-that-Has-Been, the zodiacal Bull. The imperfection of the engraving makes him look more like a bear than a bull, but his position, threatened by the axe of Orion, leaves us in no doubt.

Orion: This constellation, not one of the zodiacal signs proper, is in his proper order, and the Hunter with his axe or club with which he menaces the Bull is related to Orion's never-ending pursuit of the Pleiades in Taurus. He is consequently another definite guide.

Pisces: The Fishes straggle constellationally over a wide area between Aries and Aquarius according to all zodiacs. By the slow retrograde movement of the Equinoxes, the Vernal Equinox, the recognised time of celestial measurement, has long ago deserted Aries, and is now more than half-way through Pisces. In this zodiac only one fish is included.

Aquarius: The Water-Bearer should properly arrive here, and so he does, though represented simply by a bottle of triangular form somewhat similar to others on Assyrian zodiacs. Above it may be a symbolical horse's mouth representing Pegasus in the sign wherein he probably preceded Aquarius and who is shown in Assyrian zodiacs by a head on a pillar, or as a horse's head enclosed within an inverted urn, or water-vase.[114] Adjoining this sign is a crescent moon crossed by a symbol largely defaced. The moon's inverted horns indicate great rain, and the trisula on the lunar crescent is taken by D'Alviella to represent the same as the Greek omega, the End. It was perhaps because the moon was in this sign at the time of the Flood that the Water-Bearer was devised.

The "Spectacles": This prominent emblem relating to the eschatology of Scotland indicates a movement between Aquarius in the east and Orion in the west. The name is bestowed on it by those ignorant of prehistoric astronomic signs, or of the intention of the Golspie and other stones. It appears on 36 of the engraved stones of Scotland out of 150 reproduced in the Spalding Club's Sculptured Stones. It has been found frequently on amulets, rocks, wall-paintings, and early British coins, usually in conjunction with the spiral emblem relating to the course of a cometary body. In such connection it must be regarded as the symbolisation of a split or twin-comet, one that fell in two main bodies, and that it first became visible in the sign Aquarius, continued to increase through Pisces, Aries, and Taurus, and struck, perhaps, in the sign Orion, that is within five months of becoming visible. The "bridge" which links the two circles may indicate a luminous link, or connection, between the two separated bodies. Something very similar occurred with the so-called Bielas Comet of 1845.[115]

---

[114] See the so-called "Nebuchadnezzar" Stele in the British Museum (No. 98 Assyrian Room), where Pegasus is enclosed within an inverted jar representing the Water-Bottle. All the figures of this stele are of celestial signs and portents, Aries emerging from his House, and it is thus of similar date to the Golspie Stone, Yet, despite this evident intention, the museum authorities have for nearly a century described it as a "boundary stone". Their interpretation of the cuneiform confers a grant of privileges to one Ritti-Marduk, who assisted Nebuchadnezzar to vanquish the king of Elam and contains {they allege) a long list of curses against anyone who should attempt to interfere with Ritti-Marduk's privileges. (*Offl.. Guide Baby, and Assy. Antiq.*, pp. 94-5.) Really it is a sacred stone, a warning zodiac, and all this interpretation is utter nonsense.

Eridanus: The bottom figure is the river Eridanus in flames, as indicated by the entwined serpents, a sign placed between Cetus and Orion, which hero traditionally crushed the head of the serpent with his foot. It brings the legend of Phaeton and the Eridanus into the realm of the world inundation catastrophe.

The interpretation of the Golspie Stone accordingly is that a fiery celestial body, otherwise a comet or twin comet, first became apparent to the astronomers in the east, or north-east, in the sign of Aquarius, or earlier, and gradually became an omen or portent in the heavens until the final catastrophe culminated in wide destruction and collapse in the sign of Orion, or, more probably, with the rising of Sirius which star follows on Orion.

Sometimes these Seth or Thoth Stones carry what the archaeologists are pleased to term a "sceptre", or a "zig-zag" running among the "spectacles", they being innocent of the true interpretation, but in reality they depict the Lightning of God (Dis-Lanach), and indicate the movement taken by the sinister body from east to west, the direction followed by the Drift as striation proves.

In unmistakable guise, once the intention is recognised, the Golspie Stone conveys to the initiated the truth about the Great Catastrophe, for its message is that when the sun rose in conjunction with the star Alpha Ceti, the guide then visible on the Equinoctial horizon, a new star arose in the east, was apparent when the sun passed through Aquarius and struck the awful blow in Orion, or during the heliacal rising of Sirius.

Whilst no other surviving Seth or Thoth Stone can equal the Golspie Stone in completeness of design, nevertheless there exist other records of the same event preserved in Scotland, such as the Elgin, the Brodie, the Logie, and the Dyce Stones, all of which tell their story in various ways. The Elgin Stone has been described, representing horsemen, wild animals, and birds all fleeing in terror from the approaching celestial body, as signalised on it by the "Spectacles" and the zig-zags, the latter denoting the direction from which it is approaching the earth. The Brodie Stone also affords significant indications. On its top, representing the celestial horizon, are two snarling monsters, celestial serpents, with Cetus immediately below, his horn pointing directly to the circle of the sun, and beneath Cetus are the Spectacles, their inner design of taus implying destruction, with a zig-zag pointing to the east. The horizon enclosure on top contains certain designs within the dragon-like monsters. That on the left is obscure, but in the centre can be discerned the sign of Aries yet concealed. Below it in the larger circle is shown the sun surrounded by the seven planets, interesting in this connection because it was taught that the world was destroyed when the seven planets were in alignment with the sun. The lower circle, with its triple-legged figure, the trisceles, was a figure of the sun, and to this the horn of Cetus points significantly, so agreeing with the symbols on the Golspie Stone.

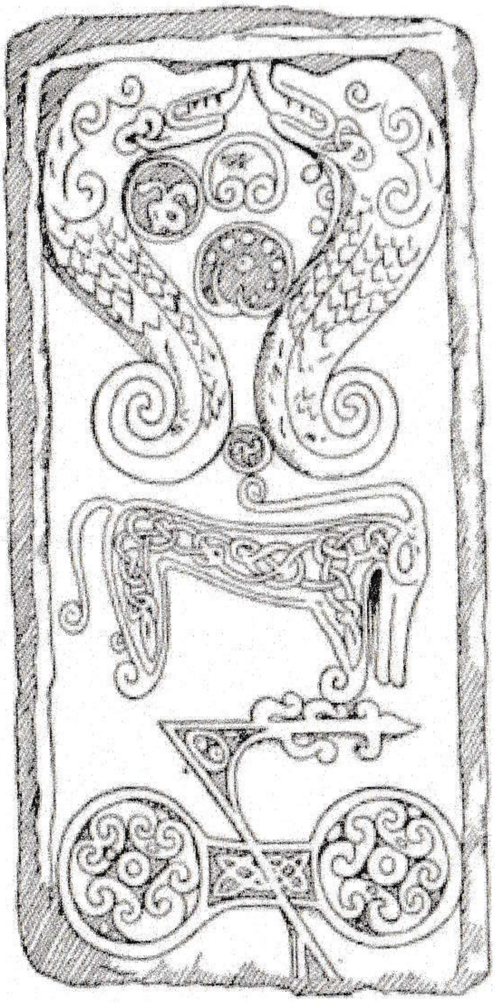
---

[115] Biela's split into two parts after attaining perihelion, new tails shot out, and the two nuclei burst into [illegible] Between the two parts stretched a bar or arc of gaseous light. (*The Mysterious Comet.*)

Compared with the Brodie, the Logie Stone is simplicity itself, and is a crude production, even allowing for weathering. It merely depicts Cetus, and below that symbol the sign of Aries and the direction of the catastrophe associated with Cetus as coming from the east. The Dyce Stone also illustrates Cetus with his single horn, and below him the Spectacles, and once again the zig-zag, pointing to the east, for the stone faces towards north. In these examples I think it may be claimed that they confirm one another and to one end.

We may now seek to arrive somewhere near the actual date of the catastrophe as evidenced on the Golspie Stone. The ancients divided the heavens into 360 degrees as at present, and sub-divided this into 12 divisions of 30 degrees each, and we shall be justified in assuming that they chose the figure of 360 instead of 365 because at the time the heavens were first mapped out the length of the year was 360 days. They had realised, moreover, that there was a certain divergence between the earth's motion and the starry host; in other words, that as the centuries passed certain stars, or clusters of stars, changed their position and showed a tendency to relapse, whereby after the Vernal

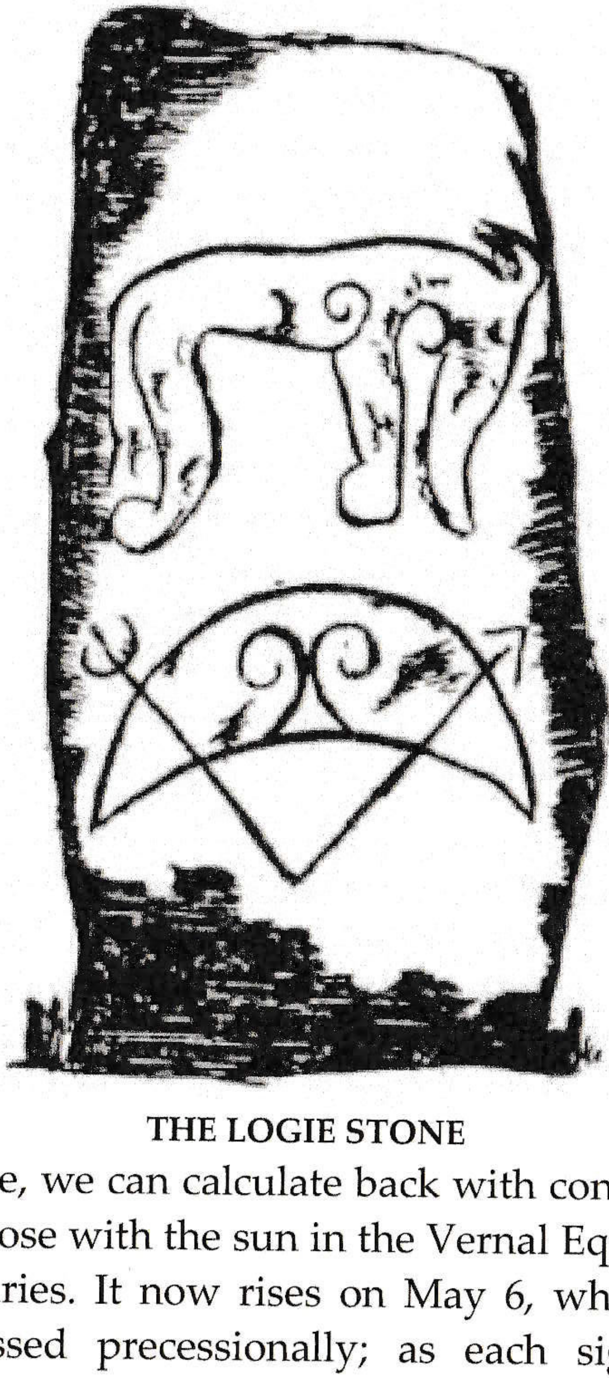
Equinox had occurred for a great period in the sign of Gemini, it fell back to Taurus, and then still receded towards Aries, on whose verge it was at the period now under review.



THE BRODIE STONE:
The symbols indicate the period and character of the Great Catastrophe c. 1322BC
(Spalding Club)

A brief explanatory word may be said respecting the system we term the Precession of the Equinoxes. In addition to the diurnal motion of the earth there is a very slow retrograde action whereby the movements of the twelve zodiacal signs appear to slip backwards through the ages. It might be compared with a top spinning on its axis which performs a slower secondary circuit at its apex. It is partly caused because the earth is flattened at the poles, and this secondary movement, appearing to perform a radius of 23 degrees through the Ecliptic, is the opposite to the forward zodiacal monthly movement, and was accordingly given the name of the Great Year by the seers.

This precessional complete circuit, or Great Year, was a little short of 26,000 years in all. Sir Robert Ball, in his Story of the Heavens, estimates it as 25,827 years, and other astronomers approximately agree.[116]



THE LOGIE STONE

Such being the case, we can calculate back with considerable accuracy when Alpha Ceti rose with the sun in the Vernal Equinox, just prior to the 1st point of Aries. It now rises on May 6, which means that 46 degrees have passed precessionally; as each sign of the zodiac occupies 2,152 years in passage, thus every individual degree necessitates 71.74 years. Hence it proposes that the Golspie Stone records an event of some 3,300 years ago, which would denote a period between 1356 BC and 1285 BC (i.e. allowing 71.74 years of passage); but as the 46th degree is not completed, it should signify a date between 1330 BC and 1320 BC.

---

[116] The pole of the moon's plane is circumscribed every 18¾ years, thus completing nearly 1,400 such circumscriptions in every 26,000 years (Ball: *Story of the Heavens*); p. 501; R. A. Proctor, in *Old and New Astronomy*, p. 255, estimates 25.868 years; the *Ency. Britannica cites* "about" 26,000 years, and the *New Gresham Cyclopaedia*, 25,791 years. The fractional difference between these over so immense a period is infinitesimal.

Other considerations bearing on the problem may be taken into account. The sign Aries, proclaimed the "Star Signal" of Hermes or Thoth or Ammon, was, as we know, the sign selected by the ancient astronomers to mark the period of the Vernal Equinox immediately after the Flood, when Cetus (or Set) had been destroyed. Silvain Bailly, the French savant, observing that Indian zodiacs of Sanskrit origin were placed by Brahmins as their calendrical starting-point, and that such was the case with the ancient Egyptians and Greeks, sought the reason for this consensus of agreement by peoples so far apart, and after long investigation he concluded that it was related to an ancient tradition such as the Arab savant Muradi reports of Albumasar and two ancient Egyptian books, "in which it is said that the world was renewed after the Deluge, when the Sun rose in the first degree of Aries, Regulus (Leo) being in the colure of the solstices".[117] All this points to a reconstruction of the calendar after the Great Catastrophe by a learned body of men presided over by the living Hermes or Thoth.

Other estimates of the period of the Flood differ greatly because they have no basis in astronomy. The O.T. (per Bishop Usher) gives the date of 2349 BC about a thousand years too early. The Parian Marbles placed it as 752 years before the first recorded Olympiad, or 1528 BC The Olympiads only commenced in the year of Coroelus, 776 BC, and their accuracy was questioned long ago by Plutarch, who says, in his life of Numa Pompilius, that "chronology in general is uncertain, especially when fixed by the list of victors in the Olympic Games which were published at a late period by Hippias, the Elean, and rest on no positive authority". The Babylonian account of the Chaldean Berosus was that the world was destroyed on the seventeenth day of Daesius (now generally answering to May), when the Sun rose on that day with Sirius. That is getting near astronomy. When the Vernal Equinox was hovering about the first point of Aries and still in Alpha Cetit the sun rose with Sirius c. May 12.

Diodorus Siculus also states that the Deucalion Flood—the same event as Noah's Flood—was coincident with the rise of Sirius which rose on or about May 12 with the Vernal Equinox in Alpha Ceti, so that it may be contended that Berosus and Diodorus agrees with the Arab,

---

[117] *Hist. de l'Astron. Ancienne*, pp. 482-3.

Egyptian, and Sanskrit sages, who designed their reconstructed calendar on such a basis. We have also the strange story of Abaris, the Hyperborean priest of Apollo, who traditionally flew to Delos and Athens, carrying the Arrow with which he declared the god slew the Cyclops, and who bore a message of warning to mankind of the same nature as that conveyed by the Golspie Stone. Miss Plunket estimated that the Arrow of Apollo struck down the Cyclops and Hyperboreans when the Sun rose in Gemini on May 9. It marks the same period.

But we have another very particular pointer. The earliest known adjustment of the Sothic Cycle, accredited to the Egyptians, dates from 1322 BC, a system based on the movements of the star Sirius. This important and absolutely accurate cycle, which enables the earth's orbit to be checked with the star, is completed in four quadratures of 365¼ years each, or 1,461 years in all, when the star reaches its original position. Such a cycle began in 1322 BC, was completed in AD 139, again in 1600, and its next completion will be in 3061. It should be noted that if, as has been shown, the length of the solar year before the Flood was 360 days, and that 5¼ days were added as the result of that catastrophe, the Sothic Cycle in antediluvian times could only have been four times 360 or 1,440 years in all, that is to say, 21 years shorter than after the expansion of the earth's orbit. It stands to reason that the post-diluvian astronomers or seers, if they checked earth's movements with those of Sirius, would sooner or later realise a considerable disparity in all celestial movements and would be compelled to revise their calendar to meet the alteration.

The Book of Enoch, itself to a considerable extent an astronomical work although primarily doctrinal in intention, implies this alteration in apparent celestial movements, although it also seems to indicate that significant changes were experienced shortly before the Flood epoch. It speaks of the shortening of years, which, if it were a temporary phenomenon caused by the counter-attraction of some powerful celestial body, must have created considerable consternation to the "watchers" and others. Enoch says of this period:
"And in the days of the sinners the years shall be shortened, and the seed shall be tardy on the lands and fields, and all things on the earth shall alter and shall not appear in their time.

"And the rain shall be kept back and the heaven shall withhold [it].
"And in these times the fruits of the earth shall be backward and shall not grow in their time, and the fruits of the earth shall be withheld in their time.
"And the moon shall alter her order and shall not appear in her time; and in these days the sun shall rise in the evening and as a great chariot journey to the west, causing distress as it goes, and shall shine more brightly than accords with the order of light:
"And many chief stars shall transgress the (prescribed) order and these shall alter their orbits and tasks and not appear at the seasons proper to them:
"And the whole order of the stars shall be concealed from the sinners and evil shall be multiplied upon them, and punishment shall come upon them, so as to destroy all."[118]

It can be realised fully, whatever upset was caused by the terrible phenomena of this age, that when the survivors assembled in such time as was convenient after the direct effects of the blow had passed, and set out to measure the movements of the celestial sphere—although really those of the earth—at the time of the Equinoxes and Solstices, they would have found to their great dismay that they failed to synchronise with the settled conditions prevailing before the Flood. With 5¼ days added to the stellar year the seasons in six years would tarry by 31½ days. They could only adjust the error by synchronising the periods of the heliacal rising of Sirius, and in due course the Sothic Cycle of 1,461 years was established with the year of 365¼ days. This explains why the Greeks believed, and the Talmud taught, that the order of the universe was altered by the Flood and the true knowledge of astronomy obliterated.

The zodiacal signs and the constellations were all named arbitrarily, and they seem to have been selected for didactic purposes without the slightest pretence of outward resemblance to the star clusters to which they are attached. The stars of Aries bear no real resemblance to a ram, nor those of Taurus to a bull, Cetus offers no comparison with an amphibious monster, Orion with his club to an armed hero, and so on. Yet we may be certain that a definite motive guided those who named and positioned them, and in certain cases, such as Cetus and Eridanus, they are obviously related to the Flood epoch. And such being the case, we may understand the ancient tradition that Hermes reconstructed the heavens after the Flood, and that *when the world was renewed the Sun was in Aries and Regulus (Leo) in the colure of the Solstices*[119] These indications all point to the fact that the Golspie Stone was erected some time after the Flood in some such manner as Josephus tells of, and perhaps bears on the reputed earnest desire of the philosophers Plato, Eudoxus, and Pythagoras to learn from certain engraved pillars the knowledge of Thoth before the Flood, as previously mentioned. The Golspie Stone may surely be accounted as a guide and warning to future generations of this so great an event.

---

[118] R. H. Charles, D.Litt., D.D.: *Book of Enoch* (Ethn. Ed.), Part 3, ch. lxxx. "Great Chariot" suggests a twin comet, symbolised on the Golspie Stone as "Spectacles", but really as chariot wheels.

Supporting evidence that the calendar was reconstructed after the Flood and that such reconstruction took place in Britain is probably indicated by the alignment of certain stones of the great Keswick Circle in Cumberland (land of the Cimbri) and at Stonehenge. In these two astronomical temples, owing to the position of certain stones, there was observed what has been considered to have been a May-November year. Dr. Waddell says from personal observations of Keswick's existent 38 stones, that Nos. 5 and 22 intersect at the present Summer Solstice, and agree with Nos. 14 and 33 for the Winter Solstice. In addition, Nos. 6 and 26 bear indications of sighting marks on May 6, and Nos. 13 and 31 of the sunrise on November 6.[120] Sir Norman Lockyer was of like opinion that the inner (horseshoe) ring of "foreign" or "blue" stones of Stonehenge was the original erection, and was aligned to a former May-November year, in the first week of each, and he believed that its builders closely watched the star Sirius. The explanation he offered in his Stonehenge and Other British Stone Monuments, of this supposed May-November year, which he concluded was also the motive of the great circle at Stanton Drew, Somersetshire, was that May sunrise marked an important date to agriculturists.

This seems to be an unsatisfactory explanation, for it is opposed to the objects of astronomical observation of the ancients as revealed by Diodorus in his account of the excitement shown by the Hyperboreans at the time of the Vernal Equinox which many believe relate to events at Stonehenge, and to other indications as well. Their temples were oriented to check the movements of the Sun and Moon, and of Sirius, not agricultural conveniences. I offer another explanation.

---

[119] Compare the Scandinavian account of the drowning of the Frost Giants and how afterwards the sons of Bur mapped out the universe, and assigned to every star and celestial body its appropriate motion.

[120] *Phoe. Origin of Britons*, etc., p. 226.

These present dates, May 6 and November 6, mark the actual position of the antediluvian Vernal and Autumn Equinoxes, which have since gradually relapsed by the operation of the Precessional movement. I have said sufficient to show that with the sudden shifting of the earth's orbit and axis it must have become apparent to the astronomers how essential it was for them to readjust their orientation to the resultant changes. New measurements had to be adopted to meet fresh circumstances and to place corrected sighting stones to accord with the new position of the Equinoxes and Solstices. This they duly performed. They are correct to the present orientation. But the former Equinoctial dates were of no further use, and they remain at Keswick as witness of this. At Stonehenge the ancient horseshoe stones of great sacredness were religiously preserved *in situ*. Such seems to be a reasonable explanation of the May-November year.

We may say, therefore, that the zodiacal stones of Scotland afford visible proof, not only of the great antiquity of these Islands as the seat of civilisation, but their intimate relationship to the Flood. I have referred earlier to the Elgin Stone, which purposes to depict men, wild beasts, and birds all fleeing from the peril of the skies, as explained by the symbols engraved at the head. There we see the sinister "Spectacles", the lightning zig-zagging from east to west, and the Moon with down-turned horns signifying inundation. On the Hilton of Cadboll Stone, with similar celestial designs, is portrayed another such flight of terror-stricken horsemen, stags, and dogs. We are entitled to claim in effect that Britain was the home of astronomy and of those celestial symbols which enable us to realise the significance of these engraved and sacred stones.

In this connection I should like to revert to the evidence of the Sothic Cycle. At some period the astronomers discovered that Sirius no longer completed a cycle of 1,440 years but of 1,461 years. The Egyptians recognised as forms of years and placed in the calendar both the lunar year and the solar year of 365 days (by subsequently adding five days), as well as the Sirius year. Their civil solar year, the

Apis period, after 25 years agreed with the lunar year, and at the end of 1,461 years it agreed with the Sothic period. Nevertheless, it should be observed that they had a 30-day month of 12 months, thus 360 days, and to complete the 365 days of the solar year they added five days which were observed as a time of public mourning when all business was at a standstill and the temples were crowded. If we ask ourselves why these things were there is only one answer, for it is clear that they recognised the Sothic year. It is because their former happy years were of 360 days and these added five signified sadness and mourning.

The revised Sothic year and cycle of 1,461 years could only have come into operation after the Flood epoch. Confirmation of this is shown by the fact that originally the Sothic Cycle was named the "Epoch of Menophres" (or Amenophis) because it commenced some time in that Pharaoh's reign. The *Encyclopaedia Britannica* says on this point: "An Alexandrian mathematician calls the initial year of the preceding (Sothic) Cycle (i.e. from 1321 or 1317) the 'Epoch of Menophres.' "[121] The era of Menophres (also called Maneptha or Amenophis) was known and stated by the learned Alexandrian mathematician and astronomer, Theon, the father of Hypatia, and whose authority in such matters was never disputed. It is a matter of considerable importance because we obtain another independent witness of the period of the Flood, if not to a day or year at least to a decade.

Nor is that all to be said. If we accept the evidence of the Egyptian Manetho, corroborated in various other directions, all the circumstances which preceded the great catastrophe when Mizraim was torn largely to pieces, as the Scriptures relate, took place in the reign of this 19th Dynasty king, Menophres or Amenophis, although, thanks to the modernisation of the Egyptian Dynasties, all sorts of revisions have been made which have vitiated the former lists of the 18th and 19th Dynasties, and as a result once again the truth is obliterated. All I need say at this moment is that Menophres was the son of Ramses II, Miammun, and that in the former's reign the Exodus took place under Moses according to Manetho, and so we begin to realise that the Flood epoch took place in a very vital period of pre-history, when, as we are told, the land of Egypt before the catastrophe suffered from the various plagues which compare with the phenomena described by Enoch. In his reign, therefore, happened the terrible event which gave birth to the new Sothic Cycle.

---

[121] 14th Edn., Vol. V, p. 654.

I have endeavoured to show in this chapter how Druidism, in the guise of Hermes Tresmegistus, was really the world teacher of astronomy, greatest of sciences. With this I terminate the first part of this research into the past, much of which would not have been necessary had modern science investigated evidence available to it instead of being content to accept unquestioningly the academic doctrines long out of date. Before I proceed to the next part I would briefly summarise the contentions which have been advanced.

To begin with, it was shown how the British Isles and Scandinavia were inhabited from the very earliest times, and that all the painful processes of civilisation even from before the Palaeolithic can be traced up to the Iron Age, a condition obtainable nowhere else in Europe or Asia. We have seen the Stone-worshippers issuing forth from British shores and spreading far and wide over the Oceans, carrying culture with them, even though their aims were materialistic We have found that the so-called Ice Age and the Drift were a myth without substance, and that what happened was a sudden and terrible catastrophe whose force was spent in a few hours, the falling of a cometary body, or twin bodies, mainly across the north of Europe, taking a direction from north-east to south-west, in which parts of the British Isles received the most staggering blows. It was an event which among its effects altered the earth's orbit and shifted its axis, causing not only terrible loss of life directly, but indirectly so affecting the climate of the more northern parts that the populations to survive were compelled to emigrate southwards to warmer lands. As to this, I have claimed that the cave-dwellers were a phenomenon created by the very circumstances imposed upon the survivors, and in the presentation of the case I have sought to prove that the period allotted by archaeologists to their exodus is entirely opposed to facts. I have shown that the Flood was a European disaster and had nothing directly to do with Asia or America.

In discussing dolmens and Egyptian *mastabas* I have suggested that many of them were built as places of refuge. I have yet to show how the great catastrophe terrified the survivors and especially the people inhabiting the present Egypt, but it was a feature of contemporary psychology and one not to be ignored. We have observed the important contact between Britain and Egypt—as well as ancient Greece—of which the god Hermes or Thoth provides the link, as to which more remains to be said, but it has finally led to the evidence of the Golspie Stone and all it portends. We are in possession of at least prima-facie evidence that the period of the Flood was c. 1322 BC, and happened in the reign of Menophres, the son of Ramses Miammun.

We will now proceed to a consideration of the Greek records of the Flood which will enable us to come to an identification of certain sites in the British Isles of considerable historical importance.

PART TWO

THE ANTE-DILUVIANS

I

THE FLOOD IN SCOTLAND

> "The study of antiquity is the study of ancient history; and the proper
> business of an antiquary is to collect what is dispersed, to examine
> controverted points, to settle what is doubtful, and
> by the authority of monuments and histories
> to throw light upon the manners, art,
> language, policy and religion
> of past ages."
>
> Borlaise, Antiquities of Cornwall

THERE is an extraordinary account of the Flood, preserved by the Hellenes as the Deluge of Deucalion, in the first book of the history of Diodorus Siculus, that prolific and learned historian contemporaneous with Julius Caesar and Augustus. He not only entirely removes the arena of that catastrophe from the present Greece, but brings into it the Egyptians and Ethiopians, and places the scene by the Atlantic Ocean.

The particular passage is this, in which I have placed the governing names in capitals:
"OSIRIS marched away into ETHIOPIA. Whilst they were thus employed the NILE, they say, at the time of SIRIUS' rising, inundated the greatest part of EGYPT and especially that part where PROMETHEUS ruled, inasmuch as almost all the inhabitants were destroyed and Prometheus was near killing himself for very grief of heart. From the sudden and violent eruption of the waters the RIVER was called Ætos (Eagle). The most ancient name of this river was OKEANE, which in the Greek is called OKEANOS, but because of the violent eruption of the waters it was called Ætos. Later it was given the name of Egyptus after a king that reigned there. The last name it derived, NILE, is from Nileos, a king of those parts." [122]

---

[122] Diod., i, 19. His *Bibliotheca Historica*, consisting of 40 books, beginning from mythological times down to the Gallic War, earned him great renown. Unfortunately only the first five have survived, relating to the legendary history of the Egyptians, Ethiopians, Assyrians, and Greeks, and the 11th to 20th from the

Can we derive any substance from this apparent phantasmagoria of prehistory and geography entirely opposed to all our notions of the past? It is true that Osiris was admittedly recognised as having been a mortal king, who was supposed to have been murdered by the evil Set at the time of the Flood, and later deified and elevated to the position of the ruling deity of the Underworld. But on the face of it the problem becomes more difficult when we are told that Prometheus ruled over a part at least of Egypt, whereas the Greek legends one and all relate him to Thessaly, for there, as Æschylus relates, did "Father" Prometheus warn his "son" Deucalion of the impending destruction whereby he and his wife Pyrrha escaped the deluge by building their ark. Furthermore, the historian enters into an explanation to show that the venue of this event lay upon the Ocean, but that later it was called the Nile. Such a claim, apart from all else, definitely indicates that the Egypt we call by that name could not be involved, for "Nile" was originally the Ocean.

To elucidate the circumstances of this unusual narrative, the first point to be cleared is that of Oceanus, for it signified always the boundless waste of waters, the Atlantic, as was known, moreover, to Homer and Hesiod. The Mediterranean, largely tideless, an inland sea, was never the Ocean, and all the earliest traditions, as I said earlier, related to Mount Atlas, the Hesperides, Uranids, or Titans, were invariably associated with the Ocean.

As time proceeded and knowledge of the Ocean expanded, a new refinement appeared. It was no longer merely a waste of waters, but, as Homer expresses it on more than one occasion, the RIVER of Ocean. In the last lines of Book XI of the Odyssey and the first of Book XII, when Odysseus is sailing from Hades' shores, he speaks of the "current of Ocean" and the "river-stream of Oceanus". Diodorus, similarly, alludes to the river Oikeane, or Ocean, Ποταμος Οικηανος, and says that Osiris was marching into Ethiopia when the catastrophe occurred, at the time of the rising of Sirius, thus placing his country, which only after acquired the name of Egypt from a king of that name, on the shores of the Ocean. If we need further evidence that in early days, so late, even, as after Troy, Egypt was regarded as situated on

---

Persian wars to Alexander's death. He travelled widely to collect his material and was a writer of great dition, probably more prolific even than Herodotus.

the Ocean shores, we have the long account in Book V of the Odyssey, where Menelaus recounts to Telemachus how he was with his crew stranded on the isle of Pharos, a day's sail from the Egyptian shores, and how he waylaid old Proteus, "Antient of the Deep", the Oracle of the Ocean, subject of Poseidon, who revealed the future to the Hero.[123] The scene was cast in the Ocean and nowhere near the Mediterranean. Hesiod also alludes to Ocean stream which flowed past those parts where dwelt Uranus and Ge, hence he made Oceanus the son of those most ancient deities.

The explanation of the term stream or river of Ocean is surely not obscure. It could only have signified the Gulf Stream, that remarkable current which emanates from the Gulf of Mexico and by various routes brings its warming streams to the northern and western shores of Europe. It was a realisation of this fact of such a river that caused the Greeks living in Pontus to assert that Oceanus flowed round the earth, according to Hecataeus. We possess also the description given to Oceanus by Rufus Avienus, in his Orbis Terrae, as the "girdle of earth," where he says : "Thus the Ocean, unique and immense, girdle of the earth, surrounds the universe with its wandering waves."

If, then, the Gulf Stream were the "river of Ocean", it was, on Diodorus' showing, the original Nile, from which the present river has been named. The name Nile was never used in the O.T. to describe the "River of Egypt", properly Mizraim. We find the words Shihor or Yeôr, both meaning a stream, often a part of the "River" as when Isaiah speaks of a "scorching wind" over Yeôr, when Rahab, the amphibian monster, is cut into pieces, otherwise Set or Cetus. Nile is a word traced to the Sanskrit nilah, signifying blue, or blue-black, a colour descriptive of the Ocean but never of the brownish and muddy river Nile. There is no escaping the fact that the original Egypt was regarded as a land surface by the Atlantic.

And here, by Oceanus, says Diodorus, did Prometheus rule, where almost all the inhabitants were destroyed and he nearly killed himself for very grief of heart. The mention of Prometheus brings the Greek

---

[123] Pharos is today identified as an arm of the harbour of Alexandria, but the Pharos of Homer was an isle, "in front of Egypt, distant from her shore far as a vessel by a sprightly gale impelled, may push her voyage in a day" (iv, 436-40, Cowper's trn.). It was plainly quite another Pharos, the resort of sea-lions and seals, probably the Faroe Isles.

Thessaly to the fore, for there took place the Deucalion Flood. In Hesiod's Theogony and in his Catalogue of Women, Deucalion is described as the "son" of Prometheus and Pandora. The Deluge, as the early poet explains it, and as elaborated by Apollodorus, was a punishment sent by Zeus because of the wickedness of the "Brazen" Race, and as a result all Greece was drowned except those on the highest mountain tops. The chronologists placed the event as coincident with the world conflagration caused by the "rashness" of Phaeton.[124] It was all the same Flood as confirmed in every direction.

Deucalion was preserved by having been "forewarned" by Father Prometheus, and I shall suggest that the latter was in reality an active volcano, which by premonitory action gave Deucalion warning of worse to follow. Volcanoes are not infrequently thrown into abortive eruption by the action of celestial phenomena sometimes long in advance of a major eruption when the mountain is struck and perhaps destroyed. Such was the course of events in this historic case. When the blow fell, vast gases liquified (hydrogen and nitrogen) and there ensued the inundation of which Diodorus tells, and as painted vividly in Greek legendry. Its reality was firmly believed in by historical Greece.

"From his home on the highlands of Phthia, Deucalion looked forth on the angry sky, and when he saw the waters swelling in the valleys beneath he called Pyrrha, his wife, and said to her, 'The time has come of which my father, the wise Prometheus, forewarned me. Make ready, therefore, the ark which I have built and place in it all we may need for food' . . . and they waited until the waters rose up to the highlands of Phthia, and floated away the ark of Deucalion . . . and Deucalion looked on the dead faces of stalwart warriors, of maidens, and of babes, as they rose and fell upon the heavy waves."[125]

Deucalion ruled in Phthiolis or Phthia in Thessaly, under the shadow of Mount Olympus, the home of the Hellenic gods, but the area of the cataclysm was infinitely greater than a local flood in Thessaly, although undoubtedly, as a flood, the waters rose higher there than elsewhere and lingered longer before they were assuaged. Aristotle says that this Deluge lay west of Mount Pindus, a statement entirely at variance with the present Greece, where the Pindus Mountains are placed on the west border of Thessaly, and hence either Aristotle was hopelessly wrong or else we are concerned with a totally different region.[126] Athens and Thebes suffered also, calling it the Ogygian Flood, and Argos, the Inachian Flood, because the river Inachus swelled and drowned that city.

---

[124] Grote: *Hist. of Greece*, i, p. 87, citing Tatian, Apollodorus, the Parian Marbles; and Servius: ad *Virgil Bucol.* vi, 41.

[125] Rev. G. W. Cox: *Tales of Anct. Greece*, p. 73.

The name Ogygia was closely connected with the British Isles. There was the Isle of Ogygia, "woodland isle', the home of Calypso, daughter of Atlas, and Jay, says Homer, "far in the Ocean".[127] Liddell and Scott, the lexicographers, record Ogygia as the earliest known name for Egypt. Plutarch mentions Ogygia in connection with Britain, in his Moralia, and both O'Grady, the Irish historian, and Camden claim Ogygia as an early name for Ireland. Whatmore, in his Insulae Britannicae, however, inclines to the view that Calypso's isle was Gigha, the small green isle lying off the west coast of Kintyre.

Let us come to some understanding about Prometheus, the "Fore-Thinker", one of the Titans of Uranid fame. Æschylus, who wrote his stirring plays on the sufferings of this god, makes him perform a most important role in the evolution of mankind, and who, for the adoration he obtained, acquired the jealousy of Zeus. He was—like Atlas, his Titan brother—regarded as a creator of mankind, as such worshipped, and was finally hailed as its saviour when angry Jupiter determined to destroy the entire race of humanity. The legend that Zeus was jealous of Prometheus because that deity was offered the best share of the sacrifices, and only the skin and bones were allotted to him, points suggestively to the greater popularity of his worship prior to the Flood. We are told that Zeus first devised a plot to destroy his rival divinity by causing Hephaestus to manufacture the beautiful but deceptive Pandora, and then offered her to wife to Prometheus, together with her "dowry", that sinister chest stuffed with evil. It is a fable allied to another in which Prometheus first brought down "fire from heaven" in a huge fennel flower, and thus originally instructed man into the arts of "creating fire", a phrase capable of more than one meaning!

---

[126] *Meteor.*, i, 14.

[127] *Odyss.*, lib. vii, 300-1 (Cowper's trn.).

Prometheus, the active volcano, drew down from heaven, or otherwise attracted the celestial fires, the true cause of an eruption, as I have fully explained elsewhere.[128] On the occasion of an eruption an immense column of fire, smoke, ashes, and gaseous emanations rises to a colossal height, forming a series of dark, tubular, circular, or elliptical, funnel-shaped clouds from whence issue flashes of forked lightning accompanied by reverberating thunder. Hence arose the imagery of the giant fennel plant with its yellow coruscations of flower. The myth of Pandora and her "chest", which when opened released every evil except hope, belongs to the order of "magic", for Prometheus gave the first clue to the means whereby man might create fire of the order of Drui-Lanach. The volcano carries in its womb the ingredients of gunpowder, namely sulphur, saltpetre, and carbon.

By his supposed defiance of Zeus the volcano drew upon his head the wrath of the supreme deity in the shape of the celestial fires, but his deed was deemed to have preserved the remnant of mankind from destruction. Such is the theme of Æschylus' tragedy of Prometheus Chained, which depicts him as crucified and placed in the region of his offence in Scythia, according to the poet, and here we may regard the Scythia in question as an allusion to Scotland, originally Scuti, or Scythi-land, not to Southern Russia or the Caucasus, as later writers haphazardly stated. Æschylus himself denoted the region by depicting the god as crucified on the "border of Oceanus", where daily an Eagle (Ætos) consumed his liver, which grew again at night. Thus the volcano was piously believed to have sacrificed himself for the sake of humanity, and stands out as the first Saviour of mankind. As says the poet:
"... I dared; And boldly pleading saved them from destruction, Saved them from sinking to the realms of night. For this offence I bend beneath these pains, Dreadful to suffer, piteous to behold . . ."

Thus may I summarise this eschatological tale by saying that Prometheus, the "Fore-Thinker", anticipating the intentions of Zeus, burst into premonitory convulsions, called abortive eruptions, and thus gave due warning to the wise Deucalion, and when the final blow fell he drew upon himself much of the anger intended by the deity, whose intention had been to destroy humanity entirely. He survived the blow, but continued as an emasculated edition of his former glory, the fate of many volcanoes in historical times.[129] The universality of this portentous event received full justice from Æschylus. He paints a grim picture of all nature convulsed, when earthquakes, lightning, violent winds, and enormous waves threatened the very dissolution of the universe.

---

[128] Vide *The Mysterious Comet*.

Apollodorus makes Prometheus the creator, or father of mankind—the medium between the celestial heights and Mother Earth—and belief in this lingered until late, for Pausanias says that he was shown a piece of clay in the temple at Panopeus, in Phocis, used, the priests informed him, by the god to "form mankind".[130] Volcanoes were the earliest and most natural objects of worship and veneration, as is not surprising to anyone who has witnessed a major eruption, for they presented to mortal man the outward and visible sign of divine power, of devouring fire, terrible to behold, yet full of grandeur and majesty.

The belief that the volcano was the actual seat of divinity died hard despite the account Josephus gives us of how Ab'Ram dismissed such ideas and propounded the belief that the Sun, Cronus-Saturn, was the centre of divinity. Yet the Greek gods were presumed to dwell on high Olympus, originally volcanic, and until a late date the prophets of Israel frequently referred to the Lord's holy habitation on Mount Zion (or God) in passages which in no sense related to the citadel of Jerusalem.[131] There is, too, the dramatic account of the mighty gods in full eruption on Mounts Paran and Sinai, which latter volcano Moses climbed and was absent for so long, returning with the "two tables of stone" and his face shining, the latter evidently the effect of sulphur fumes.[132] It is not improbable that Moses' quest included sulphur, like

---

[129] For example, the fate of Krakatoa, in the Strait of Sunda, Dutch East Indies, in 1883. It was the relic of a large volcanic cone about eight miles in diameter, an island with sheer cliffs former crateral walls. After a premonitory eruption on May 20, three months later, on August 27, it was struck. A vast pillar of black vapour blotted out the island, of which two-thirds was blown away, including the volcano Rakata. Sea and land surfaces changed, 95 villages were destroyed, and 36,000 people were killed outright. (*The Mysterious, Comet*).

[130] Pau.: *Phocis*, X, iv, 3.

[131] For example, "Or ever the chimneys in Zion were hot." II Esdr. vi, 4.

[132] Ex. xix, 18.

Cortez, the conqueror of Mexico, who, we are told, ascended the volcano Popocatepetl solely to collect sulphur needed by the Spaniards for the purposes of making gunpowder.

When we come to interpret the evidence of the Deucalion Flood, in conjunction with the Ocean, Ogygia, and previous indications related to the Giants, Titans, Satans, and Sethites, where shall we turn? I venture to point to the region of the Deucalion Flood as a catastrophe in the Western Highlands of Scotland, where cumulative support exists in various directions, and where we strike the most igneous region of the British Isles, perhaps in the world, as geologists admit. They attribute it to some phenomenal occurrence in the Tertiary Age. I propose that it happened c. 1322 BC

Off the shores of Argyllshire stands the island of Mull, in the heart of an area of most ancient habitation, an island dominated by the great, and now extinct, volcano Ben Mhor, or Great Mountain, and this I believe represents the ancient Prometheus. It is necessary, of course, to examine the topography of this region with some care, beginning with the Caledonian chain of lochs whose waters debouch from Inverlochy into the Firth of Lorne opposite Mull. The map of the area will assist the reader to distinguish the main features and place-names used.

Inverlochy, a fertile inland carse, enclosed on all sides by towering mountains, answers to the original Phthiotis (or Phthia), in Thessaly, where Deucalion ruled. It is enclosed on the south and east by the great Lochaber range (Ben Nevis, 4,401 ft.), on the north and west by heights which attain at Gulvain to 3,224 ft., and here, with the valley of the Spean, are geological remains of a past age when, through some extraordinary agency, the pent-up waters attained immense high levels as proved by the "sea-beaches" in Glen Gloy and Glen Roy.

North-eastward of the eight-mile long Inverlochy Glen, through which runs the Lochy river south-westwards to Lochs Linnhe and the Ocean, is the desolate valley of the Spean. This rises originally in the vicinity of Loch Laggan and the mountain Craig Maghaid (3,700 ft.), a basin which divides many rivers, some flowing east, others west, a part of the Grampians which, in my reconstruction, was originally the Pindus Mountains, where also the rivers divided. Westwards of this range are indications of the inundation, but not to the east of it, supporting thereby Aristotle's contention, which is not the only unusual anomaly in regard to the Mediterranean Greece. The Spean, gathering strength from numberless mountain burns, sometimes becoming fierce torrents, rushes westward impetuously to a bottleneck, the Mucomir Falls, where its waters join the Lochy.

It should be noted that at Mucomir Falls the Caledonian lochs, the "Great Glen" with the "mysterious straight line", as Sir Archibald Geikie termed it, has a natural division point. The waters of Loch Lochy (northwards towards Loch Ness) lie no less than 80 ft. above sea-level, whereas those of the river Lochy, flowing south-west, are only two or three feet above those of the Atlantic. When Telford built the Caledonian Canal he was forced to build no fewer than 29 lochs at this spot, and to raise the level of the river Lochy to enable it to fall into the Spean at Mucomir Falls. I mention this since it indicates that naturally the Spean emptied into the Lochy, thence the united stream flowed through Corpach Narrows into the Loch Linnhe waters and formed one continuous waterway from Craig Maghaid, as I suggest the original Mount Pindus, to the sea, as the river Peneus did in ancient Greek topography. The Peneus rose in the Pindus Mountains, passed along the foot of the Olympus Mountains, and finally poured into the sea opposite the island of Euboea. In my plan the Olympus Mountains answer to the Lochaber range, just as the one was the highest in Greece and the other is in the British Isles. The Peneus in turn agrees with the course of the Spean and the later Lochs Linnhe. There is even a name link between Peneus and Spean, if the first letter "S" from Spean is dropped and the suffix added, and even Linnhe with slight alteration becomes Pinnhe, Pinnhe-us, or Peneus.[133]

The sea-terraces, or "parallel roads", as they are named locally, placed on the flanks of the Lochaber Mountains, possess levels of 1,140 ft., 1,059 ft., and 847 ft. above sea level, while that of Glen Gloy, facing Loch Lochy, rises to 1,278 ft., all these sea-beaches evidencing detritus when a stupendous deluge inundated this area of enclosed valleys and drowned the inhabitants. Sir A. Geikie, seeking an explanation, put forward the theory of an immense glacier in the Ice Age, but there is not any sign of a past glacier.

---

[133] The letter "P" apparently came late into the Gaelic tongue. H. D'Arbois de Jubainville (in *Les Celtes Depuis les Temps les Plus Anciens*), estimating the invasion of the British Isles at c. 600 BC, says they had lost the initial "P". Rolleston thinks they disliked it and avoided its use. (*Myths of Celt. Race*, p. 35.) It is probable that the Goidels introduced the "P" in place of other letters

We must look elsewhere for a solution, although it is certain that tremendous cloudbursts occurred.

Local folk-lore ascribes these "terraces" as roads made for the kings of the Picts who held court at Old Inverlochy Castle, once of great importance, giving the Pictish monarchs access to the Western Sea. The ivy-clad ruins of the castle stand as a quadrangular keep with massive round towers at each angle, where dwelt earlier the kings of Lorne, who claimed direct descent from Hercules. Their king Achaius, by marriage with the daughter of the Pictish king, inherited the latter's throne, and his successors were crowned at Scone on the romantic Jacob's Stone, now the Coronation Stone in Westminster Abbey, taken to Scone from Dunstaffnage Castle, near Oban, and captured by Edward I at Scone. Achaius was powerful in his day and in 790 made an alliance with Charlemagne. His name, Achaius (Gael. Eochy), is cognate with the famous Greek Achaioi, or Achaeans, who were the inhabitants of Phthiotis at the time of the Deucalion Flood. Many place-names prefixed with "Achna" are found in Lorne to this day.

Another curiosity in Inverlochy is Tor Castle, a crumbling ruin with vestiges of immensely thick walls, situated on a lofty precipice commanding the river Lochy. It was here that Banquo was murdered by Macbeth and whose ghost so troubled the usurper of Duncan's throne. From remote antiquity Tor Castle (or a predecessor) was a stronghold of The Mackintosh, Chief of the Clan Chattan, the ancient clan descended from the Catti, Chatti, or Cassi. The Mackintosh claims descent—and it is recorded in the Iona Club Transactions of ancient pedigrees—from Heth or Cheth, the son of Canaan, called Chetteus by Josephus, who was claimed as the founder of the Macedonians. Alexander the Great is described in I Maccabees as coming out of the "land of Chittim", or Chettim. Macedonian traces abound in Britain and some day the whole subject will demand full inquiry.

At all events, with these names, Hercules, Achaean, Tor cp. Dor (Doric or Dorian), who, according to Herodotus, dwelt near Phthiotis,[134] and Cheth, or Heth, we are treading on ancient soil indeed.

Sir A. Geikie, who placed the catastrophe in the Lochaber and Inverlochy region as an event of the Tertiary Age, located its focus point as in the island of Mull, 45 miles distant.

So we will now examine this engrossing island which conveys so much of the past of the Bronze Age. There Ben Mhor played a leading part. This great mountain mass, with a circumference of 40 miles, was crushed down, streams of basalt overflowed the island and others in a wide vicinity, prodigious earthquakes prevailed, and final desolation was completed by immense tidal waves which left as a legacy a succession of raised beaches on the islands of Colonsay, Jura, and Islay, with three such waves on the shore of Ulster opposite, creating among other effects the boglands of Tyrone and Donegal. When Æschylus says that Oceanus deserted Prometheus and fled he must have alluded to such tidal waves.

The unprecedented force of this visitation is unique of its order on the earth, and even in the formal and guarded language of official geology such an admission is made in these words: "It may safely be computed that Mull includes the most complicated igneous centre as yet accorded detailed examination anywhere in the world."[135] Nothing in the geological history of the world can compare in violence and ferocity with this catastrophe. Geikie indicated its procedure. Masses of basalt, sometimes 20 ft. or more in depth, overlie the Old Red Sandstone, and point to a direct downfall, or rain, in liquid form from Skye to Ulster, where no volcanic cones exist, although some volcanoes were created in Skye, Rum, Eigg, Ardnamurchan, St. Kilda, Arran Island in the Firth of Clyde, and in Co. Antrim, the latter a burning sheet of basalt. On the mainland of Scotland simultaneously immense parallel and deep seismic fissures opened up—many now meteoric lochs—glowing with subterranean fires.

---

[134] Vide Her., i, 56: "During the reign of Deucalion, Phthiotis was the country in which the Hellenes dwelt, but under Dorus, the son of Hellen, they moved to the tract at the base of Ossa and Olympus, which is called Histaeotis."

[135] *Geological Survey of Scotland Report.*

At the same time the mysterious columnar pillars of basalt were laid down in many of the Hebrides apart from the remarkable island of Staffa, a few miles west of Mull, consisting as it does of one solid dump of columnar basaltic pillars. Skye, Mull, and other of the islands possess this unusual feature, and in Northern Ireland stands the similar formation of the Giant's Causeway. As for Ben Mhor itself, the mountain towers today 3,169 ft. above sea level, its higher rocks having been striated and scorched by immense fires. Prof. W. J. Judd, the seismologist, estimated that this former volcano tapered to a point of 10,000 ft. high, or even more. It has been smashed down by a celestial bombardment.

Sir A. Geikie, in a long examination of the entire region of more than 40,000 square miles of volcanic phenomena, says: "In no one instance have I been able to discover a trace of the central volcano whence the sheets of basalt in the British plateaux could have proceeded," and advanced reasons which he thought must point "not to a few great volcanoes but to many minor vents breaking out one after another and shifting from district to district. Only by such distribution of the foci of discharge can we account for the continuity and horizontality of the basalts." A celestial visitation had not crossed the mind of this erudite geologist! Yet with this he admits that the series of gigantic rents "must have given rise to earthquakes of enormous magnitude and destructive force". He even speaks of a sea of molten rocks.[136]

This vast catastrophe in the Western Highlands and the Hebridean Isles with Northern Ireland cannot be divorced from the immense deluge in the Inverlochy region. The one is a concomitant of the other. Its effect on the minds of the world might well preserve with horror the awful tragedy.

Now, to change the subject, we return to Mull. Ben Mhor possesses two unusual features. One is a series of rising terraces towards its summit which may have been natural or roughly made by man. The other is the enormous cavern at its west base looking to the open Atlantic, known as MacKinnon's Cave, with which many eerie legends are connected. Some believe it was a pagan temple to a sea-god, and this finds support from the fact that an inner cave possesses an ancient and immense flat stone, perhaps part of a former cromlech, called Fingal's Table, but some think was a pagan altar and sacrificial stone. Local superstition keeps visitors away, added to the fact that the sea enters the cave and flows far inland with the rising tide, for it is said that the cave's recesses pass right through the mountain to the other side. I can find no report whether it has been scientifically investigated with its many sea-corridors, but one of the best-known traditions is that a laird named MacKinnon decided to explore it and entered it, accompanied by his piper. They never returned, but it is said that the skirl of the pipes was heard, got fainter and fainter, then ceased. Yet sometimes the pipes are still heard far, far away. . . .

---

[136] "*The Hist, of Volcanic Action During the Tertiary Period in the British Isles,*" R. Soc. of Edinb. Trans., vol. XXXV, pp. 87-182.

It may seem to lie outside the subject if I note here the Mexican legend of Aztlan and Mt. Culhuacan, although more than once I have touched on the former connection between ancient Britain and the remarkable antiquities of Central America. The fact is that Ben Mhor, with its terraces and its huge cave, recalls the sacred Mt. Culhuacan of the Mexican Aztecs. In their traditions it lay on a smallish island in the "Old Red Land", called Tiapallan, where dwelt their ancestors far across the sea, and from whence they set out in a far distant time on a long and terrible journey, which eventually took the survivors to Mexico and the Sun. This original home, they declared, was called Aztlan, from which many of them fled before disaster overtook it, and to reach America they crossed over frozen seas and many died of cold and hunger. Aztlan and Mt. Culhuacan were suddenly destroyed: "In a single day all was lost," they said; "even the mountains sank into the water." The ill-fated Emperor Montezuma said to his cruel conqueror, Cortez:

"Our forefathers dwelt in that happy and prosperous place they called Aztlan.... In this place is a great mountain in the middle of the water called Culhuacan, because it has the point turned over toward the bottom; and for this reason it is called Culhuacan, meaning 'crooked mountain'."[137]

The learned Abbe Brasseur de Bourbourg, however, interpreted Culhuacan differently in the Popol Vuh. This authority says that

---

[137] Bancroft: *Native Races* etc., i.v, p. 306

"Culhua" signified "serpent", and that the Culhuas were of the "Serpent race", and were also named Quinames, or Giants. Thus we strike a traditionally giant people who worshipped the Serpent, Cronos-Saturn. Two Aztec ideoforms in the Boturini Collection at Rome, part of a series illustrating the wanderings of the Aztecs, present their idea of Mt. Culhuacan. In both graphs it is shown on an island, much as Ben Mhor dominates Mull, has terraces, is in a state of violent eruption, and one of the two reveals a huge cave at its base like MacKinnon's Cave. In one the volcano is seen in full eruption, a boat, or canoe, is endeavouring to escape from the scene, people are swimming in the sea, and large fish like sharks float on the surface as though dead. In the other the terraced volcano is erupting, people are on their knees praying, and a man in a boat attempts to row away. A cameo in the top corner depicts Mt. Culhuacan as "crooked", recalling the "crooked serpent" of Isaiah, but seems here to represent the lava stream. At its base is observed an immense cave entrance like MacKinnon's.[138] Whether coincidence or no, the resemblances are striking, and it is evident that Mt. Culhuacan, or Serpent Mountain, meant as much to the Aztecs, whose country Aztlan bears more than a resemblance to Atlantis, as did Prometheus to the early Pelasgi or the Greeks. The Miztecs, another instructed Mexican tribe, described Culhuacan as the "Place of Heaven", where the gods erected a sumptuous palace and dwelt therein. A "great deluge" occurred there in which "many of the sons and daughters of the gods perished."[139]

There exists another reason why Culhuacan, the "Place of Heaven" destroyed by so great a deluge and fire, should correspond with the island of Mull and the many isles in its vicinity. For at this spot appears to concentrate a variety of traditions of a remote age. I shall presently be able to define its extraordinary importance in the eyes of the Egyptians—yes, even those living by the present Nile—as also of the Hyperboreans, and here, too, we stand in a most sacred centre of the ancient Celtic faith of remote times, and was probably the true reason why St Columba built his first Christian church in Iona, the insignificant little isle adjoining Mull, but so precious in the eyes of the ancients, bearing a very sacred name to the Hellenes. It may be difficult to imagine that prior to this great catastrophe there dwelt here happy and prosperous peoples in a lovely climate and country, indeed, the veritable Hesperides themselves. Geology helps us here, for under the flow of basalt on Mull evidence exists to show that the mammoth ranged the forests and the sabal-palm and various kinds of huge plantanides flourished in a delicious sub-tropical climate.[140] And here, on this illustrious island of Mull, if we accept the Miztec legend as applicable, stood the sumptuous palace of the gods.

---

[138] The Aztec records describe how they were warned beforehand of the impending disaster by their prophet Hueman, who led them on their long wanderings whereby they escaped that fate. (Bancroft, *op. cit.* v, pp. 212-13, 251.)

[139] Bancroft, *op. cit.* iii, p. 71

Whereby I shall speak of the Greek island of Euboea.

When describing the course of the Spean, Lochy, and Lochs Linnhe to the debouchure opposite Mull, I suggested that this river was the original Thessalian Peneus, which poured into the sea opposite Euboea, and accordingly, if my theory be correct, originally Mull, which bore many other names, must be identified with Euboea. Just as Mull is the largest island of the Inner Hebrides, so was Euboea of the Cyclades, and like Mull was very mountainous, very seismic and volcanic, very anciently inhabited, and regarded with very great veneration. It lay in the midst of the Ionian population, in the true Ionian Sea, amongst whom the Athenians were the recognised leaders, and who, for long, governed Euboea as an important strategic island controlling the entrance to the Peneus. Its earliest known rulers were the Curetes. The Ionian Sea in the Mediterranean fits into no known area, and, indeed, stands in a state of confusion among geographers, but we may observe that Iona preserves the name intact.[141] All this applies to Mull and Loch Linnhe.

The Cyclades, I scarcely need remark, were the group of isles which encircled the tiny and ineffably holy island of Delos, the birthplace of Apollo, and lay near Euboea. On the mainland, Euboea partly faced Thessaly and partly Phocis, where stood the famous Delphi and Parnassus. Thus it stands to reason that if the Deucalion Flood afflicted the regions of Argyll these places must have lain in an equivalent area. I consider this is so in the case of Scotland, but it is by no means agreeable to the named sites in the present Greece, which, in my view, is a later settlement from the north. In a classic atlas, Euboea, with Thessaly, and the Cyclades are placed in the Ægean Sea, where they were not, although the Ægean adjoined; the Peneus is placed in the centre of Thessaly, but nowhere near the Olympus Mountains, and made to empty into the Gulf of Therma in Thrace which it did not, and having no connection whatever with Euboea placed in its south, again inaccurate; Elis, a sacred city, whose priests directed the sacrifices on Mount Olympus, the care of which temple was in then-hands, and lay on the Peneus river, is put on the separate peninsula of Morea in the west, the latter made to do duty as the Peloponnesus; here, also, is cast Achaia, although it lay in a part adjoining Thessaly; and finally, the Ionian Sea is located at the extremity of the west, between the outer and inner Peloponnese, totally divorced from the Cyclades. Nor are these all the discrepancies by any manner of means.

---

[140] Sir A. Geikie, *op. cit.*

[141] The position of the Ionian Sea has long defeated geographers. *Smith's Classical Dict.* goes the whole hog of the Mediterranean east of Sicily, as embracing "in its widest terms", the Sicilian, Cretan, and Icarian Seas, which implies the seas about Thrace and Macedonia and is absurd. Other writers fall in the same trap. Yet, as Greek history and geography proves, it was mainly confined to the regions of the Cyclades. The error lies in the fact that all this Mediterranean geography is incorrect against early classic descriptions.

All this must prove very disturbing to anyone who attempts to reconstruct ancient Greek geography in the Mediterranean. Yet, in Scotland, sites can be fitted into positions without any vandalism, as, for example, Elis, near Olympus on the Peneus. It is a reasonable proposal that it agrees with Lismore Island (i.e. Great Lis or Elis), situated on Loch Linnhe, not far distant from Ben Nevis. It was for ages regarded as sacred and here the Bishops of Argyll dwelt. What explanation can be offered to account for this state of affairs? Diodorus offers a clue which I am now examining, and we may reflect that the ethnological traditions of the Pelasgi, especially those of the Eolids, Ionians, and Uranids, all point to a northern origin. The Greeks, as Sir William Ridgeway shows in his Early Life of Greece, descended to the Mediterranean from northern climes.

Homer mentions the Abantes as dwelling in Euboea, a name akin to Oban which faces Mull on the coast, a Palaeolithic centre of habitation. Euboea was mythologically famed for two distinct reasons. Here, according to legend, did the goddess Io, of so great importance in mythology, after long wanderings persecuted by the jealous Hera, give birth to her "black" son Apis, or Epaphus, who became, strangely enough, the legendary founder of Memphis and was reincarnated in the black bull Apis so sacred in Egyptian eyes. Mycologists have never been able to explain the mystery of this legend, why Io, regarded by the Greeks as the goddess Isis, should have selected Euboea as the birthplace of her Egyptian son, the most powerful magic deity in Egypt, himself a phase of Hephaestus. Yet the Euboeans had no doubt about the truth of the legend and, in fact, immortalised it on their coins where Io, as a white cow, was trying to get rid of Hera's infliction buzzing round her as a stinging gnat. At least it indicates a prehistoric connection between Egypt and the Oceanic parts of Greece.

The other reason for Euboea's sacredness was related to the god Poseidon, who possessed his famous golden temple at Ægae on that island. Colourful as a deity, pictured driving over the waves in his chariot, we possess the delicious description of Homer when the god, seated on the topmost height of Samothrace, an important centre of his worship, after watching the struggle afar off between the Greeks and Trojans—which latter he so cordially hated—took three giant steps, and in the fourth reached his beloved and golden temple at Ægae:
"There arrived, he yoked,
Beneath his car the brazen-footed steeds,
Of swiftest flight, with manes of flowing gold,
All clad in gold, the golden lash he grasped
Of curious work, and mounted on his car,
Skimm'd o'er the waves.
While from the depths below,
Frolicked around the monsters of the deep,
For well they knew their Lord."[142]

It is true that MacKinnon's Cave offers little in ostentation or wealth comparable with the romantic picture painted by Homer, but all the same it is a marine deity's sanctuary, or so we may be justified in believing, and erected in the heart of what was formerly a volcano, and subject to seismic shocks (as Mull is to this day and hour), it may well have possessed a statue of the god driving his golden-maned steeds in his car over the waves, accompanied by his hundred Nereids. Perhaps the golden floor of the sandy cave may have inflamed the poetic mind to heights, but the account of his temple in the capital of Atlantis with its golden statue of Poseidon, and the traditional golden statue of Crom Cruach in Ireland lend support to such a claim, apart from the fact that Homer was circumspect in such matters. If MacKinnon's Cave had been a marine temple of Poseidon we can justly assume that long ago the gold would have been pillaged and only a worthless slab of stone left behind. Fingal's Table in the grotto may indicate its use by Hyperboreans, or Cimmerians, or by Phoenicians, who were early in these parts. Fingal was the great Gaelic hero, a type, perhaps, of Osiris, Mull the legendary centre of his influence. His name, Finn-gaill, indicates the White, or Fair, Gael, namely the Galatai, or Cimmerians.

---

[142] Il., xiii, 22-28.

Mull evidently possessed a considerable population in a distant day. The island was once full of standing stones, round circles, monoliths, and avenues of menhirs resembling those of Avebury, Dartmoor, and Carnac Most complete are the Lochbuie Stones, in the opinion of the Scottish antiquarian, Thomas Hannon, the centre of a great Celtic cross, and notably the Baliscate Stones. These start about half a mile from Tobermory and recur at different levels, or terraces, from the base of Ben Mhor to a flat plateau near the summit of Speinne Mor, 1,455 ft above sea level, and three miles from Tobermory.[143] It seems as though these stones led to an ancient pagan shrine or temple, now destroyed, of sacred import. Mull has the remains of a logan stone, and with large numbers of burial cairns, stone coffins and other numerous relics points to the Bronze Age as its zenith.

We will leave Mull provisionally and return to Deucalion's territory in Phthiotis. One tradition said that he floated his ark to Mt. Parnassus, which sacred shrine then lay under water. Phocis adjoined Thessaly, and, as mentioned, faced a part of Euboea. In any reconstruction in Scotland of early Greek sites of the regions which came to be named Hellas, the connection between Parnassus and that sombre, red, mist-laden, solitary mountain in the midst of Argyll namely Ben Cruachan, is unavoidable. Its Gaelic name represents the "Mount of the Bloody Serpent", which recalls the serpent traditionally said to have dominated Parnassus until Apollo selected the site for his own shrine.

---

[143] *The Beautiful Island of Mull*, pp. 61, 193.

Whether the Deucalion ark grounded there or not is of no great matter, but the valley at its northern base, looking towards the Scottish Phthiotis, is called Glen Noe, otherwise Noah.

The legend goes that when Apollo decided to adopt Parnassus as his special sanctuary, charmed with its position beside a lake or fountain, he slew the serpent Pytho, fabled as the nurse of Set or Typhon, thus intimating the volcanic character of the mountain, and the explanation of the exhalations from the grotto. Plutarch says they emitted an acrid vapour over which was placed the tripod from whence the Pythoness, intoxicated by the vapours, uttered her ecstatic prophecies. The temple or grotto lay on the mountain slopes, reached by a zig-zag pathway up the wooded height where then flourished groves of oak, myrtle, laurel and olive, and higher up, the fir. The Grotto overlooked the little landing-place of Crissa on the Crissaean Gulf, on the opposite shore being the Achaeans among whom the Delphians sought refuge when Xerxes marched on Delphi. To adapt this to Ben Cruachan such a cave or grotto should overlook the burn named Criche, which dances down the northern flank of the mountain into Loch Etive, an inlet of the Ocean, and in Lome on its opposite shores are the "Achna" places already mentioned in relation to the Achaeans.[144] On Ben Cruachan are many caves or grottoes, and formerly oaks and other trees flourished on its flanks.

Another version of the fate of the Deucalion ark is that it came to rest on the promontory of Athos in Thrace. If so, that ark would have had to float along the Mediterranean for at least 125 miles, and round two long outstretched promontories before it reached Athos. In Scotland I would conjecturally place Mt Athos—although much of the long headland is now submerged with the increasing seas—with the extremity of Tarbat Ness, the long and narrow peninsula which separates Dornoch and Moray Firths and stretches far into the sea, a very ancient site of human habitation. An ark, or barge, from Inverlochy might easily have drifted along the Caledonian chain of lochs to Tarbat Ness.

Having reached the Caledonian country, so different in the character of its peoples from the Western Highlands, the one superstitious, intensely religious, inclined to be inert, the other practical, hard-headed, venturesome, and colonising, it may be advisable to say something of Moravia, as it was once called, stretching from Caithness southwards to the Tay and westwards to the Lochaber, Mountains, although it had another name. Dr. Waddell, describing the region south of the Moray Firth, says that it is one of the "oldest continuously inhabited settlements of mankind, abounding in Phoenician traces". "The prehistoric antiquity of the Don Valley," he continues, "as a centre of Stone Age habitation and of early civilisation is evidenced by its richness in Stone Age implements and in prehistoric sculptured stones in the neighbourhood with several stone circles."[145]

---

[144] Parnassus in Greece lies on the opposite coast to the Euboean Sea and is far

Here in this land of the Caledonians can be traced a continuous civilisation from Palaeolithic times to the Iron Age. In this region, as in the Shetlands and Orkneys, we find the name "Ur", as in the Urie River, which unites with the Don at Inverurie, recalling the name of the Uranids and also of Ur of the Chaldees, who, in turn, may be said to have given their name to the Caledones, derived, I fancy, from the Greek Kalydon, although in historic times in Scotland as far south as York, they were called Culdees, or Colidei. In the O.T. Ur and Aram were closely connected, too, and to Aram did Isaac and his son Jacob repair in search of wives of their own blood and not of the Canaanites in the south: "Arise, go to Padan-aram," said Isaac to his son, "and take thee a wife of the daughters of Laban, thy mother's brother."[146] Is it strange that we find the self-same name to this day as a fertile carse in Forfar about 60 miles south of the Urie, still called Paddan-aram ?

A few miles west of the Urie is another strange antiquity called "Tap O'Noth". It stands solitary in the Strath of Bogie, 1,851 ft. above sea-level, a height in the opinion of some archaeologists artificially levelled with a truncated summit. On this there survives a vitrified fort, or edifice, remarkable in height, area, and state of preservation, in some places yet standing eight feet above the soil and about the same in thickness, though much has crumbled, as the accumulation of rubbish and dry masonry reveals. Its surviving outer walls testify how the Cyclopean granite blocks were cemented when it was converted into a glazed mass. What interpretation may be given to this name

---

[145] *Phoe. Orig.*, etc., p. 18.

[146] Gen. xxviii. 1, 2.

"Tap O'Noth"? Local folk-lore on the subject is dumb. May it signify "Top of Noah", the observatory, or outlook post, of the patriarch? Josephus says that he left the Sethites but does not say to where he went. In describing the Flood, Joseph Lewin observes, "We never read of the name of Boggie given to the country Noah occupied until so named after the Flood by Homer and some other of our ancient historians."[147] Boggie! "Tap O'Noth" stands in the Bogie district.

Hellas only acquired that name some time after the Trojan War, Thucydides tells us, and he says very truly that before that disastrous war the people inhabiting Greece had no comprehensive name, and went by the name of their various tribes, such as the Danai and Achaeans. None the less, the earliest known invaders were those Eolic tyrants of Pelasgic race, the Pheres or Pharae, also called Magnetes or Giants, whose origin may be traced to the Yell region of Shetland. We know the Pheres or Magnetes, of course, as that adventurous and maritime people who built their cities of Pharae and Iolcus in Thessaly, near the mouth of the Peneus, and were the builders of the famous "Argo", the first known ship to hazard a long voyage. As Pheres they may have originated the title of Pharaoh, and perhaps the Faroe or Pharaoh Islands owe their name to them. Villanueva, in his Phoenician Ireland, claims that the name Pharaoh was derived from the Erse word Farragh, meaning "chief" or "prince", later latinised into Fergus or Feragus.

This may explain a statement by Pomponius Mela, who says that the "Pharusii" dwelt by the Atlantic, "where they stretched as far as the Hesperides."[148] He intended, perhaps, the De Danaan, who ruled for long in Ulster, the Hebrides and in Argyll, for according to Sallust, Hercules of Thebes, descended from Perseus, led an army of "Persae" into "Libya", and were called Pharusii.[149] These "Persae" were not Persians, as some have interpreted the passage, but descendants of Perseus, and he, according to the ancient Erse legends, answers to the great De Danaan hero Lugh, from whom were descended the Heracleids, and who claimed to be aborigines of Britain, descended from Lugh.

---

[147] *Bible Records of Earth Changes*, pp. 17-18.

[148] *De Situ Orbis*, iii, 10.

[149] Pliny: *Nat. Hist.*, v, 8.

The Irish *Book of Invasions* describes how the De Danaan, driven out of their British territories, namely Ulster and the Hebrides, in exactly the same manner by which, according to the Greek traditions of the Argive Danai, Eurystheus expelled the Heracleids long before the war with Troy, "returned to their original home, Greece, and sojourned in the vicinity of Thebes". Here they became "proficient in magic" but were forced to quit "through the jealousy of neighbouring tribes", as happened to the Heracleids.[150] They then set out for Scandinavia — indications point to Denmark—where they were "hospitably entertained and assigned four towns to inhabit", in each of which they established "academies" under "four masters named Moirtheas, Aries, Eries, and Semius". We do not know who these magi were, but "Aries" gives a hint of Hermes, and it is not unlikely, to say the least of it, that they were the four Cabiri, and the "academies" initiation centres for the preparation of "magic", for the De Danaan were notorious necromancers who conquered Ireland by "magic" means.

After a stay of long duration, probably of over two centuries, they decided to return to their home in the Hebrides region, and crossed the sea to "Dobhar" and "Indobhar", identifiable with the present little port of Aberdour on the Moray Firth.[151] Here they resided for seven years before setting out to recover their country and defeated their opponents with the use of special "magical" possessions. Centuries later the De Danaan in turn were overthrown by the Scoto-Milesians. It is a circumstantial story and may throw a new light on the expulsion of the Heracleids, who, according to the Greek accounts, retired and lived, some among the Macedni or Macedonians, and the bulk with the Dorians.

Before closing this aspect of the inquiry I may say a few words in regard to the Dorians. Herodotus describes them as "excessively migratory", and, as was said previously, a small number were settled in Phthiotis in the time of Deucalion. Herodotus says that under Dorus, the son of Hellen, they moved to a tract at the base of Ossa and Olympus, but later, driven out from that region by the Cadmeians, they settled under the name of Macedni (or adopted that name) in the

---

[150] Her., iv, 57.

[151] Aberdour was formerly named *Aberdobir*, the Gate (port) of Dobir, anciently an important *entrepot* for commerce with the Baltic, now a small fishing village west of Fraserburgh.

Pindus chain. Later they removed to Dryopis, between Malis and Phocis, and became known as Dorians.[152] In another passage Herodotus describes this latter settlement as lying between Malis and Phocis, in Thessaly, a tract under four miles in width, which fits in with my outline as answering to the Kilmallie area, north of Loch Leven, Kilmallie, the church of Mallie formerly Malis, when Loch Leven was the Gulf of Malis, near which lay Thermopylae, and not far distant from Tor Castle already described.

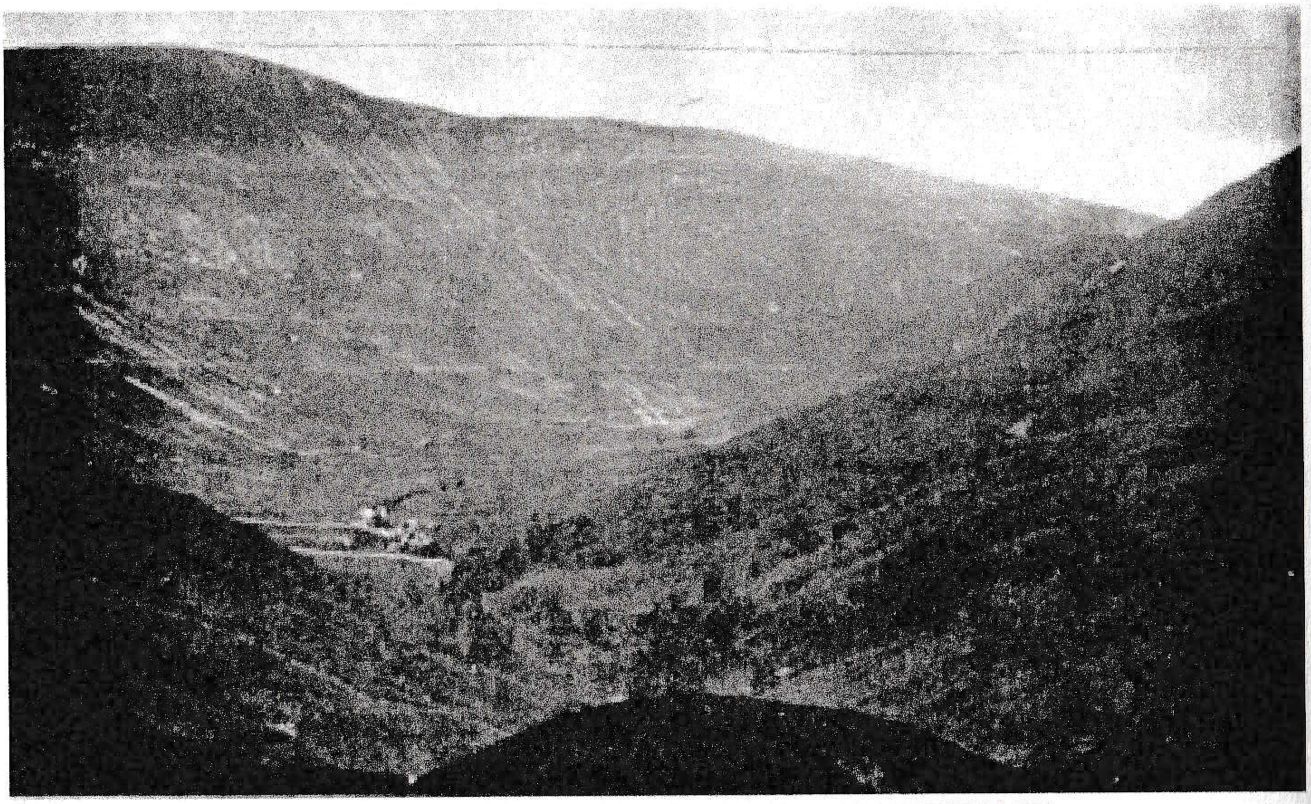
Yet with all these Dorian moves and shifts I venture to think that they were more or less interlopers in the antediluvian Hellas who contrived to obtain a footing in the parts around the Olympus Mountains, and I must regard Hellen and Dorus as fabulous eponymous heroes invented by the mythologists to explain the historical presence, of Hellenes and Dorians in what came to be named Hellas, for it is more probable that the country acquired that name because it became, as a result of the Deucalion Flood, Hell, or Hades, as we shall see. The Dorians arrived in large numbers in Hellas after the war with Troy at a date usually ascribed as 1103 BC, who conquered most of the Hellene lands, and it is impossible to believe that they were descendants of a mere handful or so who had lived in the regions where all humanity was destroyed. In fact, placing these events in the British Isles and not in the Mediterranean area, there are very good reasons for proposing that the Dorians were of Scandinavian origin, not unrelated to the Hyperboreans, and that only by a close revision of such matters of prehistory and geography can we really understand the truth of these movements.

I have endeavoured to present a picture, admittedly a faint one, of a part of Scotland in a prehistoric time in order to supplement the story of Diodorus of the catastrophe known generally to the Greeks as the Flood of Deucalion and to the Chaldeans and others as the Flood of Noah. It cannot pretend to be comprehensive, for to cover every area and scene would require a volume of itself, but I have selected certain outstanding landmarks which present a fair, clue to the general correctness of the claims made for them. This particular research may be tedious to the reader, yet it is very essential, if we are to reach an understanding, and when the question of Hades is reached some other ancient sites will further embellish the general lay-out, for Hades is one of the principal clues to the past.

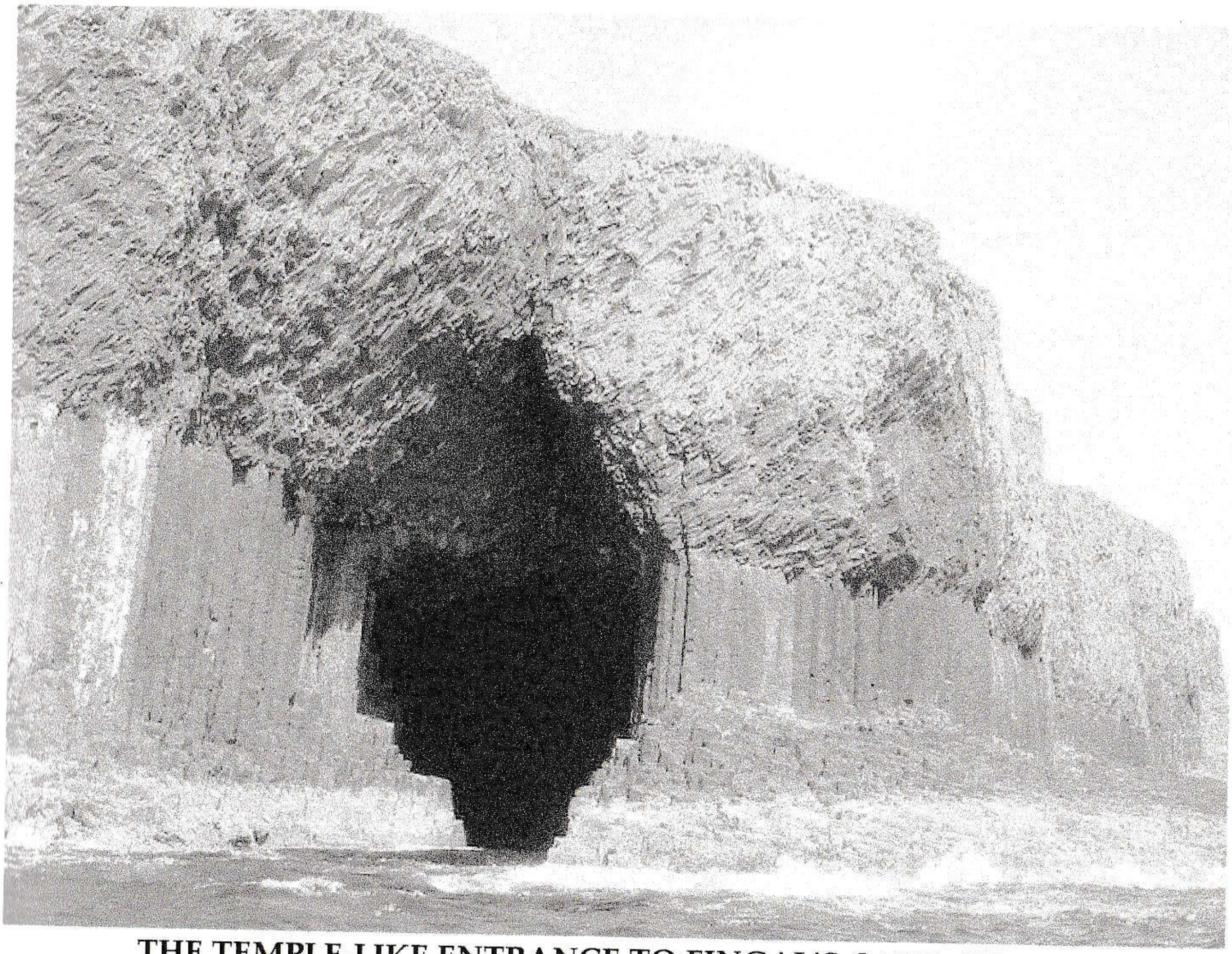
---

[152] Her., i, 56; viii, 31, 32.

So far, however, I have unravelled the region of the Deucalion Flood, but have presented little in connection with the Egyptians of antediluvian days. All I will mention as regards this is that Herodotus, in a striking passage, alludes to the Dorians who occupied the thrones of the Egyptians.



NOAH'S FLOOD, OR THE DEUCALION DELUGE:
Raised beaches in Glen Gloy,
Recording the great inundation of antiquity.



THE TEMPLE-LIKE ENTRANCE TO FINGAL'S CAVE, STAFFA
Claimed as the original Amenta of the Egyptians,
Where Osiris judged the souls of the dead.

II

THE RED-HAIRED RACE

"They were the boldest mariners, the greatest colonisers, who could boast of a
form of government approaching to constitutionalism, who of all nations
of the time stood highest in practical arts and sciences and into whose
lap there flowed an unceasing stream of the world's greatest riches,
until the day came when they began to care for nothing else,
and the enjoyment of material comforts and luxuries
took the place of the thirst for knowledge."

Canon George Rawlinson on The Phoenicians.

The Ethiopians enter early upon the scene of prehistoric civilisation, and are wrapped up with such legendary names as Mount Atlas, Lake Triton, the Titans, Uranids, Gorgons and the rest of that galaxy. Included in it was Clymene, daughter of Oceanus and Tethys—the latter in turn mother of the Oceanides, or Oceanic Isles—who was the consort of Merops, king of Ethiopia. Her great claim to fame is that by Helios she became the mother of the ill-fated Phaeton.

In mythology Atlas made war on Zeus, and Atlas bears an extraordinary, and, I might say, suspiciously close resemblance to Prometheus in every possible manner, so that, although included in the Uranid pedigree as brothers, they are more logical as one and the same. Atlas, after having been defeated by Zeus, was compelled to bear heaven on his head and hands, otherwise a mountain enveloped in cloud and mist. Homer placed Atlas in the region of the Pillars: "Atlas himself upbears the pillars high which separate earth from heaven."[153] Hesiod, for his part, situated him at the western extremity of the earth near the Hesperides, "holding the broad heaven on his head and unwearied hands".[154] The Pillar region, in the western extremity of the earth near the Hesperides, it must be admitted bears the closest resemblance to the location of Prometheus, and recalls again the Aztec legend of Mt. Culhuacan in Aztlan. It is difficult to believe that there were two such sacred mountains in close proximity, and that both were acclaimed as the creators of mankind. The tragic eclipse of Atlas, if slightly varied, must have been very similar to the fate of Prometheus. All around were the isles, daughters of Atlas, as also the seven Pleiades, who traditionally drowned themselves for sorrow of their sire's sufferings excepting only Merope, the "Mortal".

---

[153] *Ody.*, i, 53.

[154] *Theog.*, 517.

Lake Triton was included in the area about Mt. Atlas. He was the son of Poseidon and Amphitrite, and shared their golden palace at the bottom of the sea, or, as Homer describes it, at Ægae in the island of Euboea. From Lake Triton emerged the goddess Athene, who, in certain legends, was the daughter of Poseidon, and in others sprang from the head of Zeus, clad in complete armour and with a mighty war-shout. The poets dubbed her Tritogeneia, born of Triton, which, as Seyffert sententiously remarks, "points to water, namely to Oceanus, as the source of her being".

Lake Triton was certainly no fabulous area, for Herodotus names many tribes who bordered on its shores, including the "lotus-eaters"—the Lotophagi—the Auseans, claiming kindred with the Trojans, and the Maclyans, a name significantly like that very ancient Hebridean clan the Macleans. He mentions also that those formidable women, the Amazons —or some of them—dwelt on the borders of Lake Triton. Apollonius Rhodius, the poet, fancied them in Libya, or Ethiopia, and some accounts say that they fled from the Hesperides to Libya, while we have an Irish account which says that they sought refuge on one of the Hebrides. At all events Lake Triton was a real sea like the Hebridean Sea, and both were associated with fabulous marine beasts like water-horses and other sea monsters.[155]

We should clear our minds at once from the archaism that the legendary Ethiopians were a black-skinned, fuzzy-haired, negroid people of Africa. It was certainly not the early classic idea. Their name (merely a descriptive one, like Edom, meaning red) is derived from words signifying burnt, sunburnt, red, fiery, like the word Phoenician, the men of ruddy hue, bronzed skin, and red hair.[156] The Regius Professor of Hebrew at Oxford, the Rev. G. A. Cooke, has traced the name φόινικη to the word φόινός, blood-red, and he remarks that "Canaanite sailors were spoken of as 'red men' because of their sunburnt skin". The same might with justification be said of the Ethiopians, and here, it is essential to

---

155 The water-horse is one of the most terrifying creatures of the Gaelic fancy, for it devours all animals, has the appearance of an ordinary horse but lives in a loch or river, sometimes with a slimy appearance, with water-weeds for its mane and webbed feet. Many men have been dragged into a loch and devoured by it, (Hannen: *The Beautiful Island of Mull*, pp. 169-70.) A sort of Cetus!

156 αξθοψ burnt face or fiery-looking; αξθός burnt or fiery; and other similar varieties, (Liddell and Scott, *Lexicon*.)

recollect, they were the Cushites of the Scriptures, and Cush was the eldest son of Ham, or Ammon, or Hammon, the senior of nations which included Mizraim, or Egypt, Canaan and Phut, all ethnologically related according to the genealogy of the Book of Genesis.

There is really no substance in the belief that the Ethiopians dwelt in Africa (except for various colonies), an error for which I fear we must blame Herodotus more than any classic writer, although the Phoenicians themselves, with their secretive policy respecting sea routes and world geography (the ostensible object being to retain the monopoly of world commerce in their sole hands), were also blameworthy. Herodotus shows his frequent ignorance of the Atlantic regions, collected his material from sources in and about the Middle and Eastern Mediterranean mainly, and was prone to apply his information to the surroundings to which he thought they should belong.

As Ethiopian traditions relate to close prehistoric contact with Egypt, in Herodotus' age they were placed in the latitude of the present Abyssinia, but, as they were so nearly concerned with Mt. Atlas and the Ocean, they were supposed to dwell in North-West Africa as well, and colonies of them probably did inhabit the coasts of Morocco and Algeria. To this day we accord the name of Atlas Mountains to the long range which stretches from Morocco to Tunisia, but the classic Mt. Atlas was always a volcano on an island, not an inland mountain range. Lake Triton, son of Poseidon, is identified with the present Gulf of Gabes, but is merely a guess, for it lies some 1,200 miles from the Atlantic and is as unconvincing a site as are the Atlas Mountains.

Africa, indeed, was only assumed to be the land named Libya at a somewhat late date when the ancient locations had been thrown out of focus by circumstances. Josephus describes "Libyos" as a "son", or dependency, of Mizraim, accordingly the lesser, and Plato's Atlantis is described as larger than "Asia" and "Libya" together, thus making Libya no great continental stretch of land. There is a suggestion that it may have been one of the early names for Ireland. Villanueva, in his *Phoenician Ireland,* claims that Phut, its O.T. name, translated as Libya, was the original name of Ireland and signified the "Green" or "Emerald" Isle. Avienus, also, when speaking of the "girdle of Earth", appears to have Ireland in mind as Libya in the following passage in a description of the seas coming down from the Hyperborean Ocean or Saturn's Sea:

"Thus the Ocean, unique and immense, girdle of the earth, surrounds the universe with its wandering waves, which, descending from the Northern Sea towards its coasts, hollows out numerous gulfs, four alone—more celebrated than others—and enters lands as vast stretches of water. The first is that which forms the Western Sea. It stretches far and bears its waves to a strait dividing Hesperii and Libya." [157]

When Avienus speaks of the first gulf from the Northern Sea as the Western Sea it can only apply to the Hebridean Sea, which was known as the Western Sea, and the Hebrides as the Western Isles, especially by the Norwegians. The Hebridean Sea leads to the strait, the North Channel, which divided Scotland from Ireland, or, as the Roman poet allows us to infer, between the Hesperides (Hebrides), and Libya (Ireland).

Herodotus records one piece of useful information about the Ethiopians. He mentions their capital, Meru (or Meroe), placed on an island, and says of it: "There is an oracle of Zeus in the city which directs the warlike expeditions of the Ethiopians. When it commands they go to war, and in whatever direction it bids them march, thither straightway they carry their arms".[158] Diodorus throws further light on this people. "They boast," he says, "that they were the first men created in the world and, therefore, they that were so engendered were justly, and in the consent of all, called Anthropoi."[159] The Earliest Race! The Adamites! The Atlanteans! He continues: "They were the first to introduce worship of the gods, sacrifices, and all means whereby men honour the deities." They claimed, moreover, to have been the first to civilise and teach the Egyptians, and declared that Egypt was originally covered by the sea and later by "slime and mud", after which he adds:

"They say that many laws of Ethiopia were transported into Egypt, the colonies keeping the statutes and ordinances of their ancestors; that, by holding their kings to be gods, placing their chiefest study and affection on the sumptuousness of sepulchres and many other things, do proceed from the discipline of the Ethiopians. In addition, the use of great statues and the form of sacred letters were adopted from them."[160]

---

[157] *Orbis Terrae.*

[158] Her., ii, 29.

[159] Diod., iv, 1.

[160] *Op. cit.*

The reference to great statues in an early prehistoric time might relate to those in the land of the Nile, but are more in consonance with the monstrous stone idols of Ireland, Devon, and Cornwall, and, judging from the relics of a logan stone in Mull, in that region also. The allusion to an Egyptian land formerly covered by the sea, and later by silt and mud, is in accordance with Herodotus' description of the site of Memphis, where a fabulous "Men" (or Menes) reputedly drained the site of the city and country by raising a dyke to hold back the sea's incursions and regulated the rivers. I believe this event was a true fact, but that it related to the regions of Somerset, where it can be traced to this very day.

Diodorus carries the identity of the Ethiopians further along in another passage where he describes their god Bel and the overwhelming power of the priests, who, as in the case of the Chaldeans and Druids, could compel a king to abdicate as being completely under their domination; but a day arrived when a king revolted against their tyranny:
"All the kings aforetime were compelled, not by force of arms or force to abdicate but were vanquished by superstition. They willingly obeyed the priests until in the time of Ptolemy II (285-247 BC), Ergamanes, king of the Ethiopians, who was instructed in Greek learning and philosophy, was the first to despise such a custom and refused to yield obedience to it. He went with an army to the city of Arata, where was a golden temple of the Ethiopians, and having killed all the priests abolished that ancient custom."[161]

We do not know who was Ergamanes, nor a city called Arata, although Arad was a famous Phoenician port. As this story is confirmed by Strabo it may be taken as generally substantiated, and it indicates how the priesthood tyrannised over these Ethiopians until well into historical times, and that in their capital, Meru, they were dominated by the oracle of their god Bel. So, indeed, were the Babylonians by their god Bel and the Chaldean priests, and probably in Ur, the first Chaldean city we hear of, and in Tyre as well.

The British Druids certainly exercised a similar tyranny over the souls of their flocks, as Dion Chrysostom said so plainly, that they ruled and that the kings dared not execute any plan except by will of the Druids. Reade, in bis Veil of Isis, describes their possession of all secular and religious power, how a Holy Synod awarded a scarlet hat like the later cardinals of Rome, how the greatest men kissed the toe of the Arch-Druid as the Romans did that of the Pontifex Maximus—as Caesar compelled Pompey to kiss his foot when elevated to that office—and as that of the Pope subsequently; and more especially how they used the withering power of excommunication and its effects upon their victims whereby any who out of pity bestowed food, shelter, or raiment upon the outcast were also excommunicated.[162]

---

[161] *Op. cit.*

Rolleston records an amazing example of how such a ban utterly ruined the great, semi-fabulous city of Tara, so famed in Irish legend and ballad as a city of inestimable wealth, of palaces, marble halls, harpists and song. Its king had refused to surrender to the priests one among them accused of murder, whereupon the Arch-Druid sent for bell, book, and candle, and solemnly pronouncing his curse on Tara, issued an edict of excommunication on all who continued to dwell there. So great was his power that the entire population fled and the deserted city fell into absolute ruin and oblivion to such extent that in due course its very site was forgotten although the Hill of Tara is still pointed out in Co. Meath.[163]

It is fairly evident as well, as described in the Book of Daniel, that Nebuchadnezzar was deposed and excommunicated by the Chaldean Hierarchy. A "Voice from Heaven" which pronounced the dread decree of the "Most High"—like "His Anointed"—must have been the vox dei of the Arch-Druid or Arch-Magus. Nebuchadnezzar, "King of Kings", was an outcast for seven years, and we have a graphic account of his plight, as he dragged out a pitiful existence, unkempt, untended, without shelter from wind and rain, existing on grass and roots and wild herbs, shunned by the meanest of his subjects, until the day of atonement arrived when he blessed the "Most High", whereupon the chastened monarch was reinstated on his throne. The Chaldeans, who, as we are told in Bel and the Dragon, could threaten Cyrus, the conqueror of Babylon, with the destruction of his dynasty and himself, were exactly like the Ethiopian priests. Nor upon consideration is it surprising, for, after all, the Ethiopians as Cushites, whose priests were Chaldeans, according to the genealogy of Genesis vii, were the founders of Babylon. Yet behind Babylon and the Chaldeans stood the originators of this doctrine, the British Druids.

---

[162] Reade: pp. 134-5.

[163] *Myths and Legends of the Celtic Race*, p. 48.

The Ethiopians possessed another name, Meropes, in consonance with which their capital was termed Meru or Meroe, a word having a close analogy to the word Europe, once geographically so limited in application. The French savant Lenormant, in L'Histoire Ancien de L'Orient, insists that all traditions point to the primitive belief that the human race first issued from "Upa Meru" (c.p. ύπεϱ above, upper, higher), Upper or Northern Meru, and that Greek tradition pointed to such a locality in the expression "Meropes anthropoi". If there were an Upper or Northern Meru presumably there was a Lower or Southern Meru as well, just as in Britain we trace the Cassi or Catti, occupying Northern Scotland including the Orkney-Shetlands, and who were also the power in Wessex.

A queer sidelight is thrown upon the Ethiopians in an apocryphal history of Moses recounted by Josephus. In this, Moses, as the general of Pharaoh, waged war on the Ethiopians, drove them into their city of Meru which he captured despite its powerful defences because Tharbis, daughter of King Merops, betrayed it into his hands on his promise to marry her, which he did.[164] Although Irenaeus and other early Christian writers repeated this tale the only confirmation we possess if at all is that Moses did marry an Ethiopian or Cushite woman whom he subsequently abandoned. There is, however, a quaint account of the same event told differently by Hector Boece (Boethius), the fifteenth-century Scots historian and head of the Marischal's College, Aberdeen. Boece calls the Meropes by the name of "Moris", (cp Moray) the Giants:

"A Greek named Gathelus, the son of Cecrops, king of Athens, but some say of Argos, went to Egypt with other fugitives from his country. Gathelus appeared to support king Pharo, scourge of the people of Israel, against the Moris and the people of Ind, who wanted all the towns and lands to Memphis. Gathelus won a most dangerous battle against the Moris and took their principal city Mero."[165]

Moses, he continues, so far from gaining glory in this war, fled from Egypt for his life, while Gathelus "gat king Pharoi's dochter in marriage", together with part of Pharaoh's lands he had taken from the Israelites as her dowry. Whatever the sources of Boece's story, the Irish traditions certainly bear copious references to the Princess Scota, daughter of Pharaoh, who, according to various accounts, married a prince named Fenius Forsa or Gathelus or Gadelus. Her descendants, as the Milesians or Scoto-Milesians were called, subsequently entered Ireland under a chief named Miledh, defeated the De Danaan some centuries BC and became paramount in all Ireland until some centuries AD, giving altogether 171 kings to the Isle. Garbled as Boece's account is, like that of Josephus, "King Pharo", with the incidents related, would seem to be some faint folk-lore memory of Amenophis, the Pharaoh of the Exodus, in whose reign a vast invasion took place of nations from overseas.

---

[164] *Antiq. of the Jews*, II, x, 2.

[165] *Hist. Scot.*, i, 1. Boece's use of the name "Ind" is curious. The Syriac version of 2 Chron. xvi, 8 .gives "Indians" instead of Cushites; also Zeph. iii, io. cites "India" for Cush. Possibly meaning simply 'eastern'.

It will be noted that Boece describes the Meropes as Moris while mentioning the name of their capital Mero or Meru. We may compare Mori with the Fo'Mori, the Giant tyrants of Ireland who lived in the antediluvian age, and whose gods were said to be the same as those of the Domnu in Cornwall. It is possible that the ancient province of Moray owes its name to the Giants of old, for the Gaelic word is mor or mhor. In the south-west also, on the borders of Devon, Somerset and Dorset, is the great prehistoric fortress of Moridunum, fort of the Mori, and in this same area, mainly in Dorset, were the people called Morini by the Romans, but the name recedes to remote times, for it may be, compared with the O.T. A-morites, the giants whom Moses and Joshua endeavoured to destroy. In the Bible text the names Phoenician or Ethiopian are never used, and it is always Amorite, Anakim, or Cushite.

Mention of the De Danaan who, in the Irish annals, eventually defeated the Fo'Mori, and were apparently of the same kindred,[166] brings another aspect of the Ethiopians to the fore. It was said previously that this remarkable maritime people the De Danaan, living in the Hebrides region, including Ulster and Argyll, reveal in their records close identity with the famous Danai of Greek tradition, the conquerors of Argos, who subsequently became the famed Heracleids. The Danai derived their patronymic, as we know, from their Matriarch Danae, daughter of Acrisius, king of Argos, and descendant of Danaus, the brother of Egyptus, Danaus having fled from Egypt to Argos in a pentecoster with his fifty daughters to escape Egyptus, whose fifty sons pursued them in another pentecoster desirous of marrying the maidens. Danaus established a dynasty in Argos, a city which it might be contended adjoined Argyll, a name so near the Greek Argolis. Danae herself, to whom Zeus obtained access disguised as a ray of sunshine, gave birth to Perseus, who was brought up by Polydectes and despatched by him on the dangerous mission to acquire the Medusa's head in the region of Meru. At this time Andromeda, the beautiful daughter of Cepheus, king of Ethiopia—placed significantly enough by Hermes and the seers in the constellations in the region of the Great Bear in the far north—having offended Poseidon by comparing her beauty with that of the Nereids, was exposed on a rock to be consumed by a sea-monster to placate the angry deity. Perseus rescued her, waged war on the Ethiopian king, whom he defeated, married Andromeda, and later abandoned her as Moses did Tharbis, both legends having a certain likeness in regard to Ethiopia.[167] As the Gorgons dwelt in the region of the Uranids this legend again places the city of the Ethiopian king as northerly.

---

[166] C. Squire: Myths of the Brit. Is., p. 78.

It is somewhat strange that antiquarians have failed to recognise how nearly intertwined are the legends of the Danai and the De Danaan, in such a form as leads to the logical deduction that the hero Perseus, under the name of Lugh (Light), may be acclaimed the true founder of the Erse nation, indeed that his name Perseus explains the origin of the word Erse, omitting the first letter "P", which, as Rolleston shows, was not used in the ancient Erse tongue. Analogies relating to Perseus and Lugh are appended here in parallel columns:

DANAI (Greek)	DE DANAAN (Erse)
(1) Acrisius, king of Argos, warned by an oracle that his grandson would destroy him, determined that his daughter Danae should never know a man. He placed her in a fortress in the care of priestesses where she grew up innocent of the fact that males existed.	(1) Balor, king of the Fo'Mori, warned by a Druid prophecy that his daughter Danu would give birth to a son who would slay him, confined the princess in a convent on Tory Island, attended by Druidesses, and unaware of man's existence.

---

[167] Josephus, describing Joppa, the port of Jerusalem, says that deep precipices and great rocks jut out into the sea "where the chains that bound Andromeda nave left their marks" (*Wars of the Jews*, III, ix, 3). Yet the Perseus-Andromeda legend was always placed in the Atlantic! How came Josephus to make this allusion?

(2) Zeus visited Danae as a ray of sunshine and she duly gave birth to the hero Perseus.	(2) A god or hero, Kian, disguised as a Druidess, obtained access to Danu, who gave birth to the Erse hero Lugh or Lug.
(3) Acrisius ordered Danae and her babe to be placed in a boat and cast adrift in the sea. She was rescued at the island of Seriphus and Perseus was duly brought up by Polydectes.	(3) Balor caused Danu and her infant to be put in a coracle and left to the mercy of the waves. They were rescued, and Lugh was reared by Goban, the Smith.
(4) Polydectes sent Perseus on a desperate mission to obtain the Medusa's Head which turned everything into a stone with a glance. He reached the Gorgons' island at farthest extreme of Ocean, by the aid of Hermes and Athene, rescued Andromeda, married' her, and captured Meru, the capital of the Ethiopians.	(4) Lugh was instructed in magic arts by Goban, the Smith. He eventually returned to Ireland or the Hebrides, taking with him his magic sword, a "tathlum", and other magical possessions.
(5) Acrisius, on Perseus' return, fled to Larissa (or Argos), to escape his grandson, who followed him and slew his grandparent with a discus at a gymnastic meeting, hence fulfilling the oracle. He established the dynasty of the Perseids, called the Danai, from whom descended the Heracleids.[168]	(5) Lugh, on his return, found his grandfather Balor, who opposed his entry. A great battle was fought with magic used by both parties, but Lugh finally slew Balor with his magic "tathlum", freed his people from the Fo'Mori and established the De Danaan or Erse as the ruling race for many centuries.[169]

The relationship between the two accounts, although it varies in respect of the Ethiopians, is too apparent to be dismissed as a coincidence. The underlying idea is the same in both cases, a king, scared by a prophecy that his grandson would slay him, determined to prevent its possibility by incarcerating his daughter in an inaccessible dwelling, yet who had a son, and that son does slay the monarch. In both cases the hero establishes a powerful dynasty, whose descendants became the Heracleids, the kings of Lorne, among other chiefs, claiming descent from "Ere" or Hercules. There is in these Argive or Erse traditions also more than a hint that the origin was Egyptian, for the Erse possess the legend of Egyptus and Danaus, briefly as follows: The fifty daughters of Danaus, king of Argos, married the fifty sons of Egisthus, king of Egypt, but these women, thirsting for power, slew their husbands, were seized, and set adrift in ships upon the sea. After many storms they reached an uninhabited isle, stayed there, and gave birth to horrid monsters, and named the isle Albion. The authority is the Chronicles of Hugh de Genesis, which I mention simply to show how close was the contact between the Danai and De Danaan. Perseus, too, was evidently regarded as an Egyptian, who, according to Herodotus, deified him at Chemmis, and who often appeared to them in his sacred precinct.[170]

---

[168] Grote: *Hist, of Greece*, i, pp. 78-80.

[169] *Book of Invasions*. A variation of the tradition relates how Lugh was carried over the sea and rescued by Goban, the Smith, and how, after many adventures, he slew Balor in a conflict.

Another close resemblance between Perseus and Lugh turns on their possession of magic. Perseus' acquisition of the Medusa Head which turned all into stone who beheld it was in accord with the sorceress' qualities always attributed to the Gorgons, and it was the possession of such magic that enabled him to become like a god and an immortal hero. It is Greek squeamishness and the ancient anathema pronounced against anyone who slew a parent which doubtless caused the mythologists to produce the illogical account of a discus as accidentally killing Acrisius.

The Erse legend shows no such hesitation. It is war to the knife, although Balor is aware of his fate. Note the tradition of this deathly struggle from the Irish annals.

Magic was employed by both armies. Balor possessed a great flashing Cyclopean Eye and every time it opened it strewed the

---

170 Her., ii, 91.

battlefield with corpses from its lightning. But Balor was old and tired, and his Eye had to be worked with pulleys and ropes. It drooped with exhaustion after each flash and in one such an interval Lugh saw his opportunity. He ran forward and hurled his "tathlum" at Balor's Eye. The Mason MS. says it was composed of the blood of toads, bears, lions, vipers and "Osmuinn's trunk", but the O'Curry verse gives a clearer understanding of its potency. It says:
A tathlum, heavy, fiery, firm,
Which the Tuatha De Danaan had with them,
It was that brake the fierce Balor's Eye,
Of old, in the battle of the great armies.

Briun, the son of Bethor, no mean warrior,
Who, on the Ocean's eastern border formed,
'Twas he that fashioned the tathlum.
To the hero Lugh was given
This concrete ball, no light missile,
In Mag Tuire-adh of shrieking wails,
From his hand he threw the tathlum.[171]

However the exploits of Perseus may be viewed, his adventures relate to the Atlantic and have no concern whatever with the Mediterranean. There is fairly good reason to connect the Gorgons' island with the Orkneys, they being members of the Uranid family. I do not dismiss the three Gorgon sisters as purely fabulous beings even though they were accorded magic qualities, with serpents for hair and able to destroy humans with a glance. It is possible that they preserve a folk memory of ancient Sibyls or Druidesses with matted locks, who taught the use of magic and were forerunners of the brood of witches.

I suggest the Orkneys as their habitat because the Orcades were earlier known as Phorcydes, also a name for the Gorgons, for their begetter was Phorcys—the same as Orcus, first name of an Underworld deity—one of the Titans, who was in addition parent of the dragon Ladon, fiery guardian of the Apples of the Hesperides. This region was generally named Orcus, the Dark Country, as became the region of the

---

171 O'Curry, from a vellum MS.

Gorgons' dwelling "on the confines of light and darkness in eternal twilight". It was the earliest Celtic Hades and perhaps explains why, according to Squire, in his Myths of the British Islands, the Iberes who migrated to Ireland from the Orkneys were called Hi Dorchaide, or D'Orchaide the "People of the Dark Country", by the De Danaan.

May then Meru, the original ruling city on an island be sought, seat of the great Bel's oracle? With the links produced anything to do with Africa is entirely at variance with the evidence, and the search for the bronzed people must be in the north in proximity to the Hesperides. When we find the name Merops accorded to a king of Ethiopia, and Merope, the only survivor of the seven Pleiades, one of the Atlantides, it suggests an island either among the Shetland-Orkney group or among the Hebrides, one which escaped the fate of other isles in the Flood epoch. This obtains support in the Greek myth that Merops, son of Hyas, assembled the remnants of humanity who like himself were preserved on the island of Cos, one of the Sporades. The solution might lie with the Outer Hebrides, where are relics of the great Megalithic civilisation, torn to pieces by the forces of nature.

Another aspect of the Meropes was told by Theopompus. Midas, the wealth-seeking king of Phrygia whose touch turned everything into gold, was informed by old Silenus, the crafty prophet and teacher of the god Dionysus, that beyond the Atlantic there lay a great continent larger than "Asia, Libya, and Europe" together where the Meropes possessed extensive sites. Persuaded that their country alone formed a continent some of these Meropes out of curiosity visited the Hyperboreans across the Ocean and were not particularly impressed by their civilisation. Silenus, perhaps playing upon the cupidity of Midas, added that in the land of the Meropes gold and silver were so plentiful that they were worth no more than iron.[172]

If any weight can be attached to Theopompus' story the Meropes referred to must have come from the American continent and it is fair to assume that they were descendants of the original Meropes in Europe even though they under-rated the Hyperborean civilisation. Gold, of course, was always the dream of the East and may probably be attributed to the enormous quantities brought from Peru, and, it is believed, transported by land via Lake Nicaragua or Panama to the Atlantic. The Meropes were associated with this precious metal and it is probably the explanation of Herodotus' description of them as having so much gold that even fetters were made of that commodity, although he ascribes it to Morocco, far from any gold.[173]

---

[172] The works of Theopompus, a highly renowned Greek historian, are lost, like those of so many others which could have illuminated the past of the Ethiopians. Ælian (Claudius Ælianis, second century AD) has preserved a few of Theopompus' references in his *Variae Historiae*, as above (lib. iii. 16).

Midas himself must have had some knowledge of Britain if, as Pliny says, in his Natural History, he was the first to import tin from the "Cassiteridan" Isle, for cassiteros was the early name for tin, and Britain was the sole source for the supply of this essential alloy for the manufacture of bronze. The word cassiteros, like Cassiterides, the Tin Isles, was adopted from the name of the Cassi, hence showing the antiquity of that cognomen, who, in the view of Waddell, were the Cimmerians. At any rate, if these transatlantic Meropes visited the Hyperboreans it is certain enough that they came to Britain.

That this continent across the Atlantic was evidently well known at least to the Phoenicians and to the ancestors of the Norsemen as well, doubtless they tried their best to keep this vast source of wealth to themselves. Plutarch, in the De Orbe in Face Lunae, speaks of the "great continent" which lay beyond Ogygia and where Saturn ruled. Plato alludes to it in the Timaeus in connection with Atlantis: "The island", he stresses, "was the way to other islands, and from the islands you might pass through the whole of the opposite continent which surrounded the true Ocean." That could only mean America. The tradition remained throughout the centuries through the cramped ages when the Phoenicians and the northern races were dominated from the east and Mediterranean. Long before Columbus the Iberes of Spain and Ireland—both owing much to the Phoenicians—believed implicitly in a wonderful land in the west.

In the eighth century St. Brandan, founder of Clonfert Monastery, accompanied by seventy monks, was reputed to have spent seven years there teaching the gospel and it was customary for Spanish sailors to seek out St. Brandan's island to learn more of this land of wealth. The Irish must have been in North America early in the Christian era, for those Norsemen who found their way to

---

[173] Her., III, 23.

Massachusetts and the St. Lawrence, c. AD 1000, discovered Irish priests who had converted the Indians inland and they also converted the tough followers of Odin as well. They had apparently taught them to cultivate the grapevine and cereals, which points to an early time.[174] In these activities a link may be forged with the Irish Phoenicians who went by the name of Phoeni or Fenii.

In Central America the remarkable archaeological and ethnological traces found by the Spaniards in Mexico, Yucatan, and Guatemala have disclosed in places a decided Celtic character as recorded by such authorities as H.. H. Bancroft, Lord Kingsborough, Catlin, Brasseur de Bourbourg, Seler, and others, and by Spaniards of the Conquest period as Bishop Diego de Landa, Cogolludo, and later Clavigero. Lewis Spence, one of the latest writers on the subject, concludes that the Toltec and Maya civilisation never originated on American soil but appeared there full-blown, with a well-defined art and a system of hieroglyphic writing which possesses affinities with the Egyptian, but having a striking individuality all its own.[175] It seems assured that the American hieroglyphics are earlier than the Egyptian, which latter display a greater completeness and more perfected technique and decided convention. Yet the American ideographs and symbols accompanying their representations of deities may in some cases at least be recognised as possessing a classic character as in the case of Huitzilopochtli, the Mexican serpent god, who appears to possess traits similar to Saturn, and a deity at Palenque, accepting a sacrifice offered him by a high priest, accompanied with descriptive symbols which point to Apollo.

When the *Conquistadores* first overthrew Mexico they gazed open-mouthed at great cities with streets, canals, ornate temples, courtyards, teocallis towering on artificial heights, pyramids, and sprawling rococo adornments mainly of the crowned serpent intermixed with delicate Celtic designs. They found religious observances, despite the hecatomb of human sacrifices, so akin to Christianity in many ways that the Vatican in its wisdom pronounced them to be the artifices of the Devil. The Aztecs of Mexico preserved memories of mysterious beings who visited them from the east, coming in "serpent boats", dressed in long black garments with a red cross emblazoned on the breast, and who taught them about a sacred land beyond the sea, the home of their forefathers. The "serpent boats" suggest the ancient type of ship as used by the Norse and Danes, long clinker-built boats with the head and tail of dragons carved and painted on bows, gunwale, and stern, but such types were used long before by Egyptians—"the dragon in thy waters", as says Ezekiel of Pharaoh—and Phoenicians.

---

[174] Mallet: *Northern Antiq.*, p.265 foll.

[175] *Problem of Atlantis*, pp. 114, 122.

There seems little doubt but that the Irish had intercourse with America far earlier than any definite records, nor would it be surprising in view of the comparative proximity of the two, the same applying in scarcely less degree to North Britain, with the Outer Hebrides, the Faroes, Iceland, Greenland (originally inhabited by Norsemen), Newfoundland, and Labrador, a series of lands of easy access. In a lost work on the Ethiopians by Marcellus, of which but a fragment survives, he speaks of seven islands in the Atlantic whose inhabitants preserved the memory of a much greater island, Atlantis, which exercised dominion over the others. And Theopompus declared that the Ethiopians were the Atlanteans.

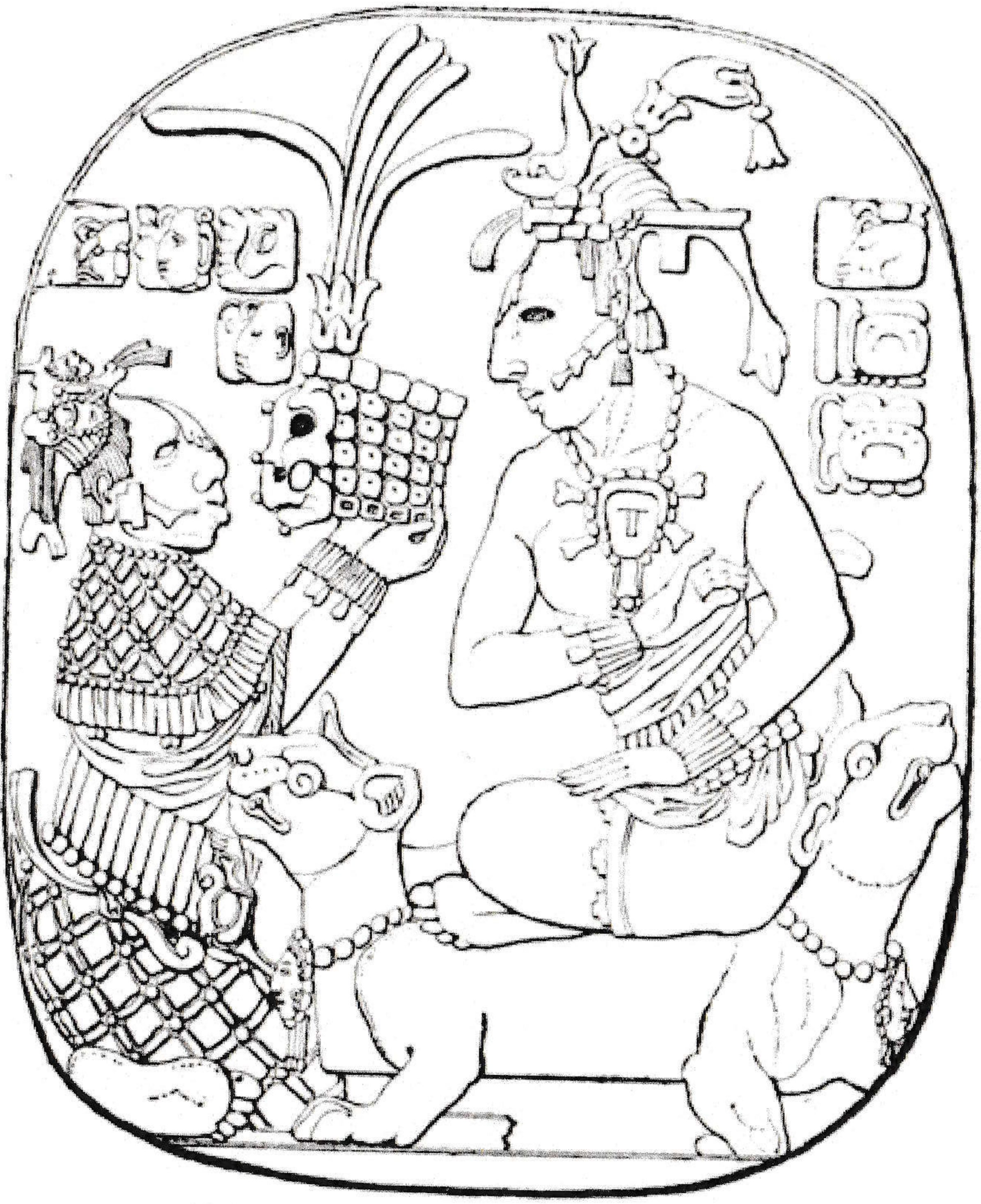
I fancy that the Fo'Mori of Ireland could afford a clue to the origin of the Cushites and Ethiopians, but in such a case I should relate them to the Mori or Cassi of Northern Scotland, and the Shetland-Orkneys. These ancient Giants, the Fo'Mori, according to the Annals of Cionmacnois, were of the sept of "Cham", otherwise Ham, and may be called either Ethiopians or Phoenicians. The story of Diodorus respecting the Ethiopian king Ergamanes who slew the priests of "Arata" points to their mutual identity, for Arata can have been no other than the important city and port of Arad in Phoenicia (or Syria). Villanueva claims that Arad was a royal city in Co. Down, and the Aradir an Irish tribe, which does not agree with my distribution of the ancient Britain, though the Aradir may have been colonists.[176]

More important, in tracing the past, than the classic aspects of the Bronzed Ethiopians or Meropes is the fact that they represent the people of Cush, who appear before us as the Cassi or Catti, the people of Gad, the primary rulers of the British Isles and Scandinavia, the

---

[176] *Phoenician Ireland*, p. 241.

Cimmerians. To the Cushites who emerge as the first world civilisers and teachers, the sons of the Lion, I now turn for further enlightenment.



APOLLO, THE GREEK AND ENGLISH DEITY
depicted on a monument in Palenque, Mexico:
a priest offering a symbolic sacrifice to the god,
identified by the emblems attached to him.
He is seated on his throne composed of twin dog-heads.
(From Bancroft's Native Races of the Pacific.)

III

THE TRIBE OF GAD

"So shall the king of Assyria lead away the Mizraimites prisoners, and the Cushites captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Mizraim.
"And they shall be afraid and ashamed of Cush their expectation, and of Mizraim their glory.
"And the inhabitant of this ISLE shall say in that day, Behold, such is our expectation . . . and how shall we escape?"

Isa. xx, 4-6.

Cush was the eldest son of Ham, and although we hear less of his progeny than of Mizraim or Canaan, his younger brethren, he was far and away the more potential. "Cush begat Nimrod: he began to be a mighty one on the earth . . . and the beginning of his kingdom Babel [marg. Babylon], and Erech, and Accad, and Calneh in the land of Shinar," from whence went forth Asshur who built Nineveh and other cities.[177] So apart from his brethren Mizraim and Phut and Canaan, his "sons" included Assyria with Nineveh and Babylon. Josephus says of him: "Of the four sons of Ham, time has not at all hurt the name of Chus; for the Ethiopians over whom he reigned are even to this day called Chusites."[178] Their Hebrew name was Chusdim, more frequently Chasdim, the name given to the Chaldeans, which is not surprising seeing that they ruled over Nineveh and Babylon, so that in effect we perceive that the bronzed, red-haired race of "Ethiopians" were Chaldeans or Phoenicians just as Ur was. It explains the oracle in the capital Mem and the temporal power of the priesthood. It leads to the conclusion, as is only logical from all that has been advanced, that, as in the case of the Egyptians and Greeks, we must look to the north, and mainly to the British Isles, as the real source of Bible history. To be even more precise, it takes us to the heart of the Cassi territories in the region of Moray Firth, one of the "oldest continuously inhabited settlements of mankind, abounding in Phoenician traces", as says Waddell, where we find the name Ur, as in Shetland, and there is another queer pointer in the Arthurian legends where "King Lot of the

---

[177] Gen. x, 8-12.

[178] *Antiq. Of the Jews*, I, vi, 2.

Orkneys" was a brother monarch of Arthur, whose two sons were among his leading knights; for Lot came from Ur of the Chaldees, and even when we come southwards as far as Edinburgh, with an illustrious past, we find the name preserved in the Lothian Hills.

It must logically follow that if the Cushites or Chaldeans and the other son of Ham dwelt in the northern parts of Europe, the Assyrians, Babylonians, Ninevites, and others were not far distant. Hence all the identifications of archaeologists in Iraq, despite the great sums subscribed in a cause intended to confirm the background of Bible history, are mere fiction. Doubts are beginning to creep in. Professor W. J. Perry has gone so far as to say: "There are no signs of Palaeolithic man in the parts of Mesopotamia where civilisation can be first detected, the region being generally young."[179]

The usual tribal name of the Cushites was Gad, or Cad, a name of Hermes, whereby the children of Gad were expressly the sons of Ham or Ammon, and, as will be seen, their sign or totem was the lion rampant. This ruling race, preserved in our nomenclature as Cassi or Catti, came at an early date to the south of England, making for the west country attracted by the wealth of ores, including copper, tin, lead, iron, silver, and even gold, although mostly the gold was brought from the opposite coast of Ireland. It is the explanation of the name Ham so liberally bestrewn throughout Somerset, Devon, Dorset, and Hampshire, probably at one time the sites of shrines or statues of the god. Much the same applies to the name Cad, especially in Somerset, where there are no fewer than seventeen camps or barrows of that name. One instructive example occurs in the Cheddar area, which in my reconstruction was Gedor, on the border of Gad in the south, situated in the territory of Simeon, described as a land of "fat pasture" where "they of Ham had dwelt of old".[180] Cheddar is still a region of fat pasture owing to the volcanic surroundings, and as late as Roman times the Simene (now Simon) dwelt in the west of Somerset.

---

[179] *Growth of civilisation*, p. 47. In the course of my long research I found it necessary to take up the study of the Assyrian cuneiform to check claims made for this specialist interpretation, which I found based on very inadequate premises. I soon discovered, like others, including Ernest Renan, that this so-called language possesses no alphabet, no syntax, and some 600 signs which constitute thousands of varying ideoforms. One sign may have many meanings and one meaning may possess various signs. It is so elastic that, with wishful thinking, it can be rendered as a translator desires. Renan long ago questioned its accuracy.

[180] I Chron. iv, 39.

The name Gad or Cad may be recalled in connection with Hu Gadarn, the Cymric Ab'Ram, who traditionally first settled in Somerset.

The land of Canaan lay in the south and according to Genesis was given to Ab'Ram by the Lord, and, as Sanchoniathon says, by Cronus to Taaut, or Thoth or Hermes. A passing allusion may be made here to the peculiarly Phoenician traces in Dorset, a name which recalls the territories of the tribe of Asher (also called Shur, later Syria), which bordered on "great Sidon" and which turned to the "strong city Tyre", with the Heights of Dor and the coasts of Dor. There still stands at Cerne Abbas, six miles north-east of Dorchester (the "city of Dor"), the immense and most ancient figure of the Cerne Giant cut out in chalk on the hillside. He represents the Tyrian Hercules or Melcarth. The Wilmington Giant holds a pillar in each hand and is the same hero-god.

Those, too, who study the remarkable antiquities of Portland and Melcombe Regis adjoining that rocky peninsula may find affinities with the city of Tyre as historically described. Portland an almost impregnable fortress in olden days, separated from the mainland by a channel which Camden, Holinshed, and Leland all agreed was originally an island separated by a narrow channel from the mainland, Melcombe Regis. It recalls the tremendous siege of Alexander the Great, who determined to break the power of Tyre, and declared his intention of sacrificing to Melcarth, whose ancient temple stood on a rock on the island to which the priests ascribed the highest antiquity. The Tyrians, alive to Alexander's intentions, begged him to sacrifice in Old Tyre, not on their island, and the siege began. The Macedonian king, finding the steep rock unscalable, the walls 150 ft. high on the land side, nevertheless proceeded to fill up the channel through which the sea rushed with great violence in rough weather. After savage fighting it eventually fell. It had sustained many a siege before, and it appears that at the time of the Flood it was destroyed by earthquake and submerged for about seventy years.

To tell the story of Tyre would need more space here than I can afford, but the topography agrees, for the present isthmus is an artificial one. Portland has been particularly susceptible to earthquake. In 1665 were violent shocks, the great pier was demolished, and rocks appeared above water; another happened in 1694 and another in 1734, when the north-east of the island sank in the sea, while in 1792 a ruinous earthquake cracked roads which in places fell by 50 ft.[181] Melcombe Regis, now Weymouth, is also incredibly ancient. It stands also on a peninsula surrounded by water on all sides except the north, where it is entered by a narrow isthmus, Portland, among its strange possessions, produces fossilised trees, sure sign of a tremendous visitation, and ancient underground chambers, found in 1880, of the beehive type. Early fibulae, pottery, and stone sarcophagi have been found, and not of least interest is that the Portland families, natives of the Rock, have always called themselves "Kimberlins", a name which may well be a corruption of Cimbri or Cimmerians. One other curiosity is the Pulpit Rock, at the southern extremity, called Portland Bill, really the Beale, which recalls the saying of Ezekiel, of the ruler of Tyre, "Thou said, 'I am a God, I sit in the seat of God in the midst of the seas'." The name "Beale" appears to be derived from Baal or Bel.

But is there not a Tyre still existing in Palestine? Here is what Dunckel says about it:
"Scarcely any striking remains of the ancient buildings of Phoenicia have come down to our time. The ancient temples enumerated in the treatise on the Syrian goddess have perished without a trace; the temple of Melkarth of Tyre, the great temple of Astarte at Sidon, the temple of Bilit Ashera at Byblus, although they were certainly not of a character easy to destroy."[182]

Another writer on Tyre in Palestine says this:
"Anciently there were two harbours formed by the island and an arched passage between the island and the shore from the one to the other, fortified with a chain drawn across it. These bays or ports are still large and are in part defended by a long ridge resembling a mole. . . . The island is said to have been four miles in circumference but the peninsula on which the modern village of Sour stands—and the island appears to be in its natural state—is of considerably less extent, scarcely containing 40 acres (or one-sixteenth of a mile). Sour is about a mile distant from the extreme of the mainland."[183]

---

[181] Rev. John Hutchins: *Hist, and Antiq. of Dorset,* ii, 808, 826.
[182] Max Dunckel: *Hist, of Antiquity,* ii, p. 277.
[183] Lawson: *Bible Cyclopaedia,* ii, pp. 489, 490. Volney described Tyre as a "miserable village"

In other words, it fails to agree with the city called Tyre in any particular. But we find in Portland and Melcombe Regis strange resemblances in the region of Dor, where the Dorset Heights have the same name as the O.T. Heights of Dor. Melcombe Regis bears a striking name, perhaps even a charmed one. It may be rendered as "The Head (of the City) of Melc", the King, (Heb. Melc or Melq), the name always given to Hercules of Tyre. "Regis", also, is "of the king", but what king? A few other ports of Dorset are given the addition Regis, but nowhere else except Bognor, imitatively, in recent times with no ancient attribute. Then its ancient arms comprise three leopards, as incorporated in two of Britain's four quarterings. Why are the arms of Melcombe Regis so important in our national arms ?

It was most powerfully defended. There are Bilburry Knowl (Bielbarrow), 902 ft., Rawlsbury Rings, and Nettlecomb Tout, all ancient forts. There, is Kimmeridge, the ridge of the Cymry, said to have been the frontier between the Belgae and Cymry, recalling the Ladder of the Tyrians, with a place called Agglestone, that is, says Bowles, Heleg Stone, the Stone of Hermes, where not only pottery has been found but coal with diagrams of the Winged Globe.[184] In addition to all these there is Maiden Castle, some five miles from Melcombe, regarded as the most massive prehistoric earthwork in the world. Dr. Mortimer Wheeler, who excavated the site a few years ago, says it extended from the Neolithic Age of c. 2000 BC to the fourth century AD, and describes it as "a defensive scheme of unparalleled extravagance and ostentation". Its owners must have been powerful and wealthy.[185] And in this we must not forget the vast and significant figure of Melcarth, near a wood called Haleg Wood, i.e. Holy. I could pursue these traces in other directions.

In Scripture Phoenicia was closely related to Edom, both being "red man", and Dorset adjoins the Dumnonian or Edomite lands of Devon and Cornwall. The Book of Job describes the Edomites as rivalling Tyre and Tarshish in produce and wealth. The Edomites mined gold, copper, silver, pearls—as found in Cornwall—quarried precious stones, produced olive oil and wine, danced to harp and timbrel and pipes, used money, ointments, golden ear-rings, looking-mirrors of burnished metal, owned sea-going ships, had regular tribunals, and looked forward to a future existence. They had, moreover, kings before Israel and were among the most highly civilised of the early races in the most distant prehistoric times. In Cornwall evidence points to their having been the Cassi or Cushites of the south, with Tyre and Sidon near by, Sidon where is now Sidmouth and Seaton. The Edomites were also renowned for their Megalithic stone. In all these products Cornwall and Devon supply, or formerly supplied, the needs.

---

[184] Bowles: Hermes Brit., p. 93.

[185] Wheeler: Observer, August 30, 1936.

I have drawn attention to the great stone idols set up by the giants of tradition in these parts, which reveal a relationship with Ireland, the "gods of the Domnu", or of Edom. A parcel of their ancient gold coins, but of course far later, are the Karnbré types from a barrow in Cornwall, which show what are termed "imitations" of the Macedonian state, bearing the head of Apollo, many inscribed with the letters DUM. The Macedonians, as Hethites or Hittites, were themselves of Cassite or Cassi race, whose conquest of Tyre and other Phoenician cities was really inspired by Alexander's desire to smash their commerce and seize their wealth for his own benefit.[186]

Dr. Waddell, alluding to the Cassi or Catti, observes: "The new-found historical evidence suggests that the Aryan-Britons or British, more fully than the other descendants of the Phoenicians, have inherited the seafaring aptitude and adventurous spirit of that foremost race of the ancient world."[187] If we accept all the learned Doctor advances the Cassi or Catti or Khatti were the old ruling race of "Syro-Phoenicia", known in the O.T. as Hittites or Hethites (also Cheth) by a Hebrew corruption of their name, but properly as described on their ancient coins.

They were the "Arri" or "Arya", the "Noble Ones", hence the name Aryan. Strabo called them "White Syrians" because they were fair complexioned. They were tall, wore Phrygian caps, boots with turned-up toes, and were related to the Goths. They called themselves also

---

[186] "The theory that early Britons imitated the stater of Philip II is no longer admissible. Early British coins exhibit nothing Macedonian in their type. The horseman and chariot which is sometimes figured on the early Brit, coins, and often as a winged or Pegasus horse, is by no means Macedonian in origin" (Waddell, p. 213.) In my view they were Macedonian and British. The Macedonians and Cassi were almost identical, and the earliest types of genuine Macedonian coins are British coins.

[187] *Phoe. Origin of the Britons*, etc., p. xiv.

"Barat", which Waddell claims was the origin of Briton, and here, I fancy, he is speculating. He traces their origin from the Shetlands to the Forth, in the Lowlands west of the Catrail (the archaic fenced ditch and ridge of the Catti from the Pentland to the Cheviot Hills), and most of Britain excepting Wales and East Anglia. They ruled the seas, had a chain of colonies stretching along the Mediterranean, and they were also the "Chittim" (or Hittites) whose "ships of Chittim" in the west are frequently mentioned in the Scriptures.[188]

Cassi, Catti, Cat, Cad, or Gad are all variants of the one great and original aborigine race or clan. Waddell demonstrates that as Catti they were the "People of the Cat", meaning the Lion, and as such were known to the Norse, who, for their part, preserve the same emblem as their national insignia, namely a lion rampant, as do the Scots but properly the Caledonians. Sutherland and Caithness were named Catuv, "Land of the Cat", and their chief was called "Diuc Cat", the Duke or Dux of the Cat tribe, a title formerly borne by the Dukes and Earls of Sutherland. Shetland was Shatland or Xatland (X = CH) and at Lunasting, Shetland, site of the original capital, was found a pre-Christian cross inscribed "This cross of Xattui-cuh (city) the Xatt", i.e. "This cross of the Cat in the city of the Cat." Caithness was derived from Kata or Katti-ness, Nose of the Cat, and the Cattigat, leading into the Baltic, was "the Gate of the Cat". He states further that the early name given to prehistoric unhewn Druid circles like Avebury, was "Catt" stones.[189] If such be the case, then the entire system, philosophy, and civilisation wrapped up in ancient stone worship must be credited to the Cat people, who first erected Avebury and other such circles. On Waddell's arguments the Chaldean-Phoenicians came from the North of Scotland and the Shetland-Orkneys, and were the original ruling race of Britons. He calls them the People of the Cat—or Lion.

The tribe of Gad were the greatest ruling people of Israel, a name properly belonging to Chaldaea and Phoenicia. On this subject the Scriptures are misleading, for the Jewish compilers of such of their past history as they recorded were really concerned with the tribe of Judah, the other tribes of Israel being of a truth only incidental to the interests of Judah, in which Gad, in its tribal character, was little more than a side issue, and then only related to a small part of that great tribe, that part situated in the west and abutting on certain of the tribes.

---

[188] *Op. cit.*, pp. 5-8.

[189] *Op. cit.*, pp. 200-211.

The question has been postulated as to what claim the various tribal units who first accompanied Ab'Ram into the land of Canaan possessed to entitle them to the patronymic of Israel. Not until Jacob in a somewhat obscure manner was told to call himself Israel was that name adopted and accorded to his twelve "sons"; but if we accept the explanation of Sanchoniathon, a Phoenician of Tyre, Cronus, "whom Phoenicians called Israel", was king of Phoenicia, and it signified that these Chaldaeo-Phoenician tribes were worshippers of Cronus-Saturn, as undoubtedly they were, for Jehovah was a far later importation. The name Israel has subsequently been misappropriated, for those Biblical Christians who term themselves Israelites in fact label themselves followers of a pagan deity. In any case the rulers of Israel were the Gadites, incomparably greater than a few wandering tribes in search of new homes.

In Canaan the tribe of Gad, whose great city was Gad or Kadesh, known also as Gades, Tarshish and Tartessus, was a most powerful community in the south-west, and possessed a considerable stretch of rich territory including Bashan, a region which, in my restoration of sites, included Gloucestershire and Somerset. Even so, it was not the entire tribe but only a portion, and we find many occasions when it was distinctly hostile towards Judah and by no means subservient to that particular tribe. Gad, at all events, as it affects events which happened in Canaan, must be regarded as relating to the sons of that tribe in the south only. They were closely linked up with the Ammonites, descended from Lot of Ur, and they, as their name implies, were devotees of the god Ammon, or Ham, or Hermes, whereas Ab'Ram set up an independent state. These matters explain why David in his difficulties, a fugitive from Saul, sought guidance from "The Gad" or Seer, an oracle of Hermes in the Cave of Adullam, where he is described as the "Prophet Gad".

This illustrious tribe of "valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war", was especially blessed by Moses when he uttered his last words and testament. They were words which elevated Gad above all others: "Blessed be he that enlargeth Gad; he

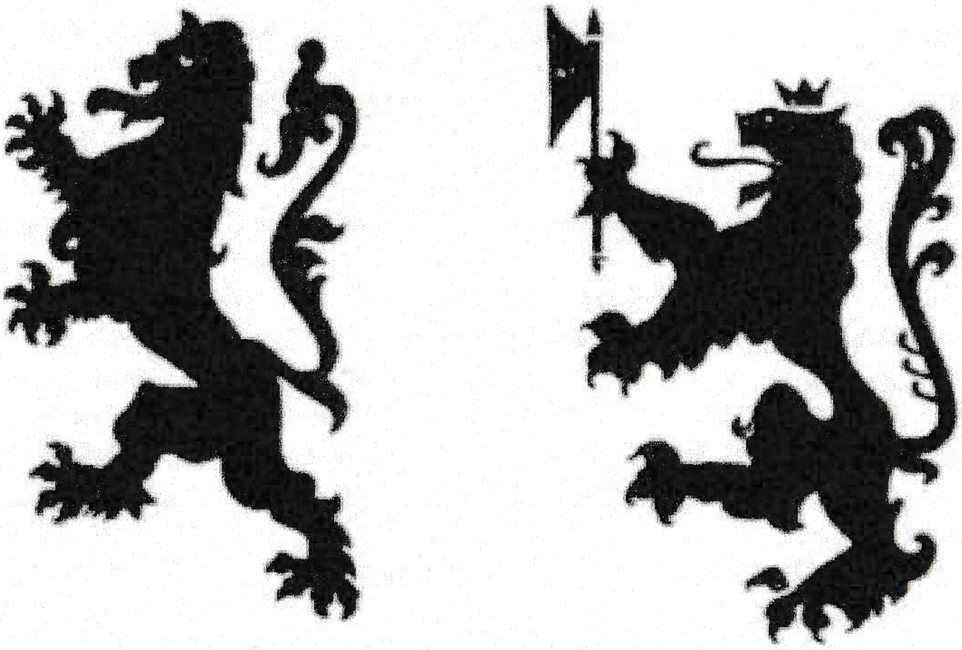
(Gad) dwelleth as a Lion and teareth the arm with the crown of the head."[190] These seeming cryptic words are of great significance, for they were a play on words relative to the totemic insignia of this people, an heraldic lion with one arm upraised to the crown of the head.

It was almost identical with the Scottish Lion—properly the Caledonian Lion—rampant, with right forearm upraised, and, be it noted, the very same insignia, with one slight difference, represents also the Lion of Norway, the difference being that he carries an axe in his right forearm. Sigrid Undset, the well-known Norwegian writer and an authority on Norse antiquities, calls it the "Old Lion", and doubtless it is so. Observe in addition that the Scottish Lion provides the heraldic emblem or arms of the Marquess of Zetland, the titular chief of Shetland, arms eligible to no other person, thus confirming again the closeness of origin between the Cat race and the sacred Isles of the North which straddled Great Britain and Norway.

Be it observed, however, that while Gad "dwelleth as a lion"—the Old Lion—Judah and Dan, important as they were and of the race of Gad, were described by Moses as the "Lion's whelps", that is younger or junior members of the tribe of Gad, yet of that tribe. The position of Gad is recognised or ranked similarly to the "family of Atlas", as Plato speaks of in the Critias: "Atlas had a numerous and honourable family, and his eldest branch always retained the kingdom"; and, again, when he describes how the ten kings of Atlantis met every fifth and sixth years to deliberate, "like their ancestors giving the supremacy to the family of Atlas". There were ten tribes of Israel, for Ephraim and Manasseh were properly Egyptian.

---

[190] Deut. xxxiii. 20



THE SCOTTISH AND NORWEGIAN LIONS,
totemic insignia of the Tribe of Gad,
the "Cat" clan of the Chaldaeo-Phoenicians

Moses made another reference to Gad of considerable significance, for he evidently regarded the tribe or nation as the true rulers and lawgivers of Israel:

"And he provided the first part for himself, because there, a portion of the law-giver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel."[191]

To whom individually was Moses referring as "he" who was seated as the law-giver, executed the judgments of the Lord in conjunction with the chiefs of the people, and who judged Israel ? Who but Gad ? And who was Gad other than the living Hermes or Ammon, the Hierarch of All, "His Anointed"? Thus may it come to pass that the various mosaics fit into a composite plan weaving an almost complete pattern of the past, enough at least to allow of an understanding of the general design of the whole. Just such a picture archaeology, with its extreme limitations, is quite incapable of presenting, for whilst it may provide the dead bones it cannot conjure them into life.

Here, by various degrees, from Ethiopian to Cush, from Chaldean to Cassi, to the Cassi themselves, whose monarch Cassi-Belaunus or Cassi-Belin was elected to the supreme and royal command of the

---

[191] Deut. xxxiii, 21.

British states at the time of Caesar's invasion, may we come to a better comprehension of Britain's illustrious history and ancestry so long concealed.

I have one passing observation yet to make of the Lion emblem. The builders of the Great Pyramid and others at Gizeh concealed their personalities and names with one exception, the Sphinx, placed as a guardian genius over all. It is the figure of a Lion *couchant*, but the head is that of a man wearing a wig, a Rama, a Judge, as was customary among the Egyptians. Many have attempted to penetrate the mystery of the Sphinx, but Moses' words of Gad may supply the key. It was, I suggest, symbolic of Gad, Hermes, or Ammon.

So much then of the vestiges of those Ethiopians or Chaldeans, or Cushites, or Chasdim, so largely our ancestors and from whom we have inherited certain qualities other nations have failed to acquire by artificial means. They were the bronzed, ruddy-complexioned, blue-eyed race of giants who dominated the British Isles, first taught Peru, Mexico, and Egypt, and who sent out colonies to the most distant corners of the earth in an age much more than a millennium before Christ. How little the world has troubled to understand this great people who had the same habit of hiding their light under a bushel as their descendants! They left it to a stranger to render them slight justice, Dionysius of Susiana, who lauded them in this poem:

These were the first great founders of the world—
Founders of cities and of mighty states—
Who showed a path through seas before unknown.
In the first ages, when the sons of men
Knew not which way to turn them, they assigned
To each his first department; they bestowed
Of land a portion and of sea a lot,
And sent each wandering tribe far off to share
A different soil and climate. Hence arose
The great diversity, so plainly seen,
Mid nations widely severed.

IV

SIDELIGHTS ON "ATLANTIS"

> "The Greeks have no history upon which they can depend antecedent to the Olympiads. They have no written evidence of any antiquity relating to themselves or other nations."
>
> Justyn Martyr

Plato represents the island of Atlantis as highly civilised, possessing arts and crafts, ships and merchandise, and inhabited by the aboriginal race of men descended from the god Poseidon. In course of time corruption and tyranny led to the destruction of this godlike race.

A great war ensued which lasted many years, the island being invaded by immense armies of Atlantean origin. In a last crucial battle, wherein we are told that the Athenians played a gallant but desperate part, the invaders were finally defeated. At the same moment an even worse blow fell, for in company with prodigious earthquakes there ensued immense floods whereby most of the island was submerged and most of the population was destroyed. The legend in all main details agrees with the Flood of Noah or Deucalion and the destruction of the invading Giants. It marked, in a word, the Great Catastrophe.

Plato's authority for the story he unfolds in the Timaeus and Critias is given from the lips of those two philosophers. Timaeus, whose account is the shorter, was a Pythagorean. Critias learnt of it from his aged grandfather when he was a boy of ten, his grandfather having been apprised by his father, Dropidas, who was a relative and friend of Solon, the great Athenian legislator, who in turn was told of Atlantis by an aged and learned priest of Sais when Solon visited Egypt. Solon, it appears, had written a poem on,the subject but had not completed it owing to the factions he encountered after he returned to Athens. There was thus a fairly complete and direct link between the priest of Sais and Critias, who characterised the event as "the destruction of the human race".

Poseidon, the "Earthshaker", is described as the creator of the island on which stood the capital of Atlantis, which seems to have been on an island attached to a greater island. The god, it was said, shaped it into zones of land and water, where was a mountain, and here by a mortal woman named Cleito became the father of five sets of twin sons, the elder two being Atlas and Gadeirus. From Atlas the whole island and the Ocean acquired the name Atlantis, and here Atlas ruled, but the younger, Gadeirus, obtained "the extremity of the island towards the Pillars of Hercules, as far as that country which is still called the region of Gades in that part of the world". So said the priest of Sais. Gadeirus gave it the name of Eumelus ("rich in goats"), but "in the language of the country was called Gadeirus or Gades after him.

It has been a common assumption that Gades was the present Cadiz, in Spain, but how could a city on the mainland of Europe answer to the city of Gades on the island of Atlantis? The true Atlantean Gades, also named Tartessus or Tarshish, was situated in the region of tin, and tin was only anciently obtained from Cornwall and the Cassiterides Isles. As a matter of fact, the present Cadiz only obtained the name of Gades, comparatively speaking, in modern times, in the period of Caesar.

The names accorded to the sons of Poseidon afford little clue geographically, but indicate characteristics such as pentecosters, sailing ships, maritime achievements, chariot racing, and the people themselves as aborigines. The priest of Sais told Solon that the ten kings and their heirs ruled over the island in the "open sea", and their sway extended to Tyrrhenia (Etruria) and to Egypt. Their god Poseidon (sometimes Poteidan) was the supreme deity originally of all the famous early maritime peoples of antiquity, Phoenicians, Cretans, Philistines, Eolids, Athenians, Ionians.[192] He was actually the symbol of the volcanic and seismic power which I discussed in relation to Prometheus. He was regarded as the cause of earthquakes and eruptions, particularly in relation to maritime movements. His name was really a mode of address or epithet like Baal or Bel, for Liddell and Scott equate it with words like potis, potestas, potios, possum, and pota, all signifying either power or strength, while the last syllable of the name, Don or Dan, corresponds with Adon or Adonis, Lord, and as Don still signifies Lord in the Spanish and Italian. Sometimes it was varied to Dan or Tan, and hence Jacob's allusion to the maritime tribe of Dan, "And Dan shall judge his people", meaning Poseidon. In short, Poseidon stood for Lord of Strength or Most Powerful Lord. Later, when the Greeks and others revised their Pantheon, and Saturn or the Sun became predominant, Poseidon, like Prometheus, suffered eclipse, and the Romans, calling him Neptune, limited his functions mainly to the overlordship of the seas, as indeed he was always. There is a close connection between Poseidon and the Tyrian Hercules, whose name also signified Strength, or more correctly, Divine Strength or Force, and they appear to have been almost identical. This brings to the fore one of the most important ancient landmarks, namely the Pillars of Hercules. Let us see what they represented and where they stood or stand.

---

[192] The giant Fo'Mori, although claiming descent from Ham, were worshippers of Poseidon, as were the Cyclops, The Fo'Mori called him the Dagda, like the Philistine Dagon, and depicted him as a venerable bearded being who carried a wheel and an eight-pronged war club. His son, Angus Mac Oc, Son of the Ocean, who resembled Triton, had a harp of gold. (Squire: Myths, etc., p. 54.)

PILLARS OF HERCULES

The island of Atlantis, we are told, was situate "in front of the straits you call the Columns of Hercules", and was placed on the way to a succession of islands from which "you might pass through the whole of the opposite continent which surrounded the true Ocean". On the face of it, a considerable island, beyond straits, leading to other islands and hence to the opposite continent which surrounded the Ocean, could only be explained as Great Britain, beyond the Channel, leading to the Faroes, Iceland, Greenland, and so on to America. It is a straightforward description, but the utmost ingenuity has always been displayed to identify it with any other possible or impossible part of the Atlantic.

It is generally accepted, too, that the Columns of Hercules relate to the Rock of Gibraltar and Ceuta opposite, but deep-sea soundings have failed to find any indication of a former land surface for over 1,200 miles west of Spain or Morocco except for the Madeira and Canary Isles, which lie at their nearest over 750 miles south-west of Gibraltar, both being isolated volcanic dumps like so many others in the Oceans, and never occupied any great area. Nor is there any succession of islands from which ships could sail to the opposite continent from the Straits of Gibraltar.

Moreover, the Columns of Hercules were not only an important landmark but were of sacred import in the ancients' eyes, and that long before the Mediterranean played any leading part in history. Even in the fifth century BC so learned a man as Herodotus was supremely ignorant of the Atlantic as to ignore the Hesperides and he had evidently never heard of the British Isles, although we claim in our own histories that the Trojans conquered Britain in c. 1103 BC The Phoenicians knew the Atlantic, of course, and other Oceans too, but I repeat that they kept their knowledge to themselves. Gradually, as the outlook widened, classic writers began to be doubtful as to the whereabouts of the Columns.

Tacitus, for example, who writes much about the north, in his Germania, speaking of Frisia (Netherlands and Hanover), says that "fame reports that the Columns of Hercules are still remaining on that coast", which at any rate tends to place them in the north. Then we find Aristotle, in the De Mundo, in describing the north of Europe, says that it is washed by a vast sea along which, "beyond the Celts and Scyths", the land contracted as far as the Sinus Gallicus, and the Pillars of Hercules: "In this sea are two very large islands, Pretannikai (Britain) and Ierne (Ireland) and many smaller isles." Aristotle's "vast sea" could only be the North Atlantic, the land of the Celts and Scyths, Scandinavia, the Gallic Strait where the land contracted, the North Sea, and so in the region of the British Isles he placed the Pillars of Hercules.

Herodotus is confusing, but he produces scraps of information of some value. In one passage he says that the sea "beyond the Pillars of Hercules"—in his eyes probably Gibralta—is called the Atlantic and also the Erythrean, "one and the same sea".[193] We may recall that the Book of Enoch describes the Erythrean Sea as in the west in the region of the Garden of Eden and Hades in the north-west by the Atlantic. Herodotus had some such idea. In my own rearrangement it was a name for the English Channel, whose waters off Devon and elsewhere are stained red by the Old Red Sandstone, hence the Erythrean or Red Sea. In another passage Herodotus says that the Celts (Cimmerians) lived beyond the Cynetes, "who dwell at the extreme west of Europe",[194] and in a third he terms the Erythrean Sea, the "Southern Sea", from whence, he says, the Cimmerians were expelled by the Scythians.[195] When we examine these traces the only record of the Cynetes (or Cynesians) is of a people of Wessex, who had a settlement near Avebury and Marlborough called Cunetio, its Roman name, and who were connected with the direct roads to the west and the Bristol Channel. The name Cynetes or Cuneti was probably derived from the word κυων, a dog, relating to the worship of the dog-star Sirius. The Erythrean, here specified as the "Southern Sea", supports the English Channel theory, as does the Book of Enoch, and there is reason to believe that at a certain critical period the Scyths or Scandinavians drove out the Cimmerians from these southern parts of England for a time. Herodotus, therefore, unaware perhaps of the actual locale he tells of, appears to connect, if vaguely, the Pillars of Hercules with the British or Celto-British area.

---

[193] Her., i, 903.

More communicative and definite is Avienus, who was said to have derived his information from the voyages of the Carthaginian Himilco. His description of the Columns is clear:
"Where the deep sea flows from the Ocean ... is found the Atlantic Gulf. Here is the city Gaddir, formerly named Tartessus; here are the Columns of indomitable Hercules ... the rigorous north wind bellows round them but they stand undaunted."[196]

Such a description, stressing the north wind and rigorous climate, would be singularly inapt if applied to Gibraltar. We should also note that the rocky masses on either side of the Straits of Gibraltar are of limestone, a rock which produces no pillar or columnar formation. Avienus continues:
"Here rises the head of that great promontory called Œstrymnis. The elevated mass of needle-like rock inclines towards the lukewarm south. At the foot of this promontory the inhabitants see the open gulf of Œstrymnis and the Œstrymnides Isles stretch out with their rich

---

[194] Her., ii, 33.
[195] iv, 13.
[196] *Orae Maritimae*, 81-90.

mines of tin and lead. They are thickly populated; their dwellers have stout hearts, enterprise, and an inborn genius for commerce. From hence to the Sacred Isle, as the ancients called it, is two days' navigation in a ship. . . . The Hibernian nation inhabits it over a great stretch."[197]

This description can only apply to Cornwall and the Cornish folk, acclaimed by classic writers, including Diodorus, as the most civilised of British tribes, in the same way that the needle-like rocks lie on the Cornish coast in the vicinity of tin and lead, and just about two days' sail in a small ship from Ireland. The Tin Islands which Avienus mentions no longer exist, although we have their description as detailed of the Cassiterides or Tin Islands—which many assume to have been the Scilly Isles. Strabo says that they lay deep in the sea, north of the port of the Artabrians, associated with the river Tamoris, our Cornish river Tamar, bordering Devon and Cornwall, and where to the west lies Lundy Isle. The name Œstrymnis signified the extreme west, as the Œstrymnides indicated the Isles of the farthest west, those lying off the shores of Cornwall. The allusion has absolutely nothing in common with Gibraltar in any way whatever.

Cornwall and Devon have suffered severely from earthquake and floods in the past, and the tors of Dartmoor are themselves the remains of volcanic deposits of a bygone day. In 1014, says the Saxon Chronicle, infinite damage was occasioned in Cornwall and again in 1099, when the territory called Lyonesse was suddenly submerged. "On the third of the nones of November," says William of Worcester, "the sea came upon the shore and buried towns and men very many, and oxen and sheep innumerable". Perhaps these lost lands straggled towards the Scilly Isles, once inhabited, says Borlase, by people who possessed "rude pillars, circles, and who erected kistvaens, rock-basins [logan stones], and dolmens, all monuments common to Cornwall and Wales".

All this granite region was evidently sacred to Hercules, after whom Tintagel Head was called Promontorium Heraclei, and where stand the ruins of King Arthur's castle. The granite crosses over to Brittany, where at Carnac hundreds of granite pillars were set up by the ancients. In the Wicklow Mountains, related geologically to Cornwall, exists a mass of solid granite.

---

[197] *Op cit.*

That the god Hercules played an important part in the early cult of stone-worship may explain why Cornwall possessed so many relics of stone idols and the like in granite. Speaking of the curious shapes of sea-worn granites at Trebeurden, Mr. Foster Forbes remarks: "Psychometry gives impression that here the Atlanteans built one of their gigantic bird-temples," and says that the stone is all surviving of an "enormous creature with six wings constructed in a folded position facing the north".[198] Granite, as Forbes points out, is an intrusive substance and implies that these rocks were rained down from the skies. He says, "Stones from high grounds often contain pieces of granite and quartz. Examine their composition and most of the element is mica and silica. Why should it have been necessarily ejected from deep down in the earth?" I echo, why indeed? The nature of such stones erected by the primordial race was due to their sacred associations and magnetic qualities. They were living stones, hence the explanation of the old idea that many igneous stones were deemed to have been originally animate beings like Lot's wife, turned into a pillar of salt, or the Whispering Knights of the Roll-Right Stones, or the Nine Maidens of Cornwall, or Long Meg and her Daughters in Cumberland, and others like them.

There is no denying that the Columns of Hercules captivated the imagination of the early world and that they were greatly revered by Phoenicians, Egyptians, and Greeks. It was as a sacred tribute that Tyre placed them symbolically on her coins to indicate not only lightning but the Pillars themselves, these coins bearing the inscription, ambrosie petre, the sacred stones. The belief of geologists that granite with its composition of quartz, feldspar, mica, hornblende, and silica, was solidified in the bowels of the earth is gradually giving way to a better understanding now that the composition of comets is ascertained by means of the spectroscope. Mica-quartz is a schistose rock which reveals electric properties, and granite was welded by electric power and is intensely igneous.

---

[198] *The Unchronicled Past*, p. 22.

The igneous character of Cornwall-Devon and their past inflictions, quite apart from the Dartmoor tors, is seen on Lundy Island, that great granite rock, bastion of the entrance to the Bristol Channel, an isle split apart by volcanic action, and past whose granite heights in peace-time thousands of ships pass to and fro in the course of a year. It stands under twelve miles off the Devon coast and may have been one of the famed Cassiterides. It contains remarkable chasms pointing to some tremendous convulsion of nature, but these must have been comparatively recent, for there are ancient kistvaens and other tumuli, and vestiges of primitive dwellings, indicating that it was formerly well populated.

Solinus, in his Geographia, calls it Siluria Island, and says that on the opposite (main) coast dwelt the Dumnonii, as they did. The Iberes or Iberi inhabited the parts nearest to the Columns, and we find Tacitus, in his Agricola, speaking of the Silures, who defied the Roman power for so long in South Wales and Somerset, telling us that from their coloured faces and plaited hair they were supposed to have sprung from the ancient Iberi. Avienus terms Lundy Island "Ophiusa Isle", a name always associated with fiery serpents, otherwise celestial fires, and says that thus the inhabitants were driven away. In past times Lundy may have produced tin and also fruits of the earth. When we examine these remains of past seismic and volcanic force, and find that the great headland which faces Lundy Island, Tintagel Head, was sacred to Hercules, it suggests that here was a region consecrated to the Tyrian god and the granites of Land's End and the west coast give a clue to the whereabouts of the Columns of Hercules.

Now we will examine the Platonic statement which directly associates Athens with Atlantis.

ATHENS AND ATLANTIS

The priest of Sais told Solon that there dwelt in Atlantis "the fairest and noblest race of men who ever lived, of whom you and your city are but a seed or remnant". Athens, he continued, was first in war and pre-eminent in her laws. She performed the "noblest deeds" and possessed the "finest constitution" of any in tradition, and as to its antiquity the city was founded by the goddess Athene a thousand years before Sais.

"Many great and wonderful deeds are recorded," he proceeded, when the "mighty power aggressing against the whole of Europe and Asia" was held at bay by Athens alone. This "vast power" he said, "wantonly made war and endeavoured to subdue at one blow our country (Egypt) and yours (Athens), and the whole of the land within the straits." After the others fell away Athens stood alone and triumphed over the invaders. Then followed the Flood:
"But afterward there occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men in a body sank into the earth. The island Atlantis in like manner disappeared and was sunk beneath the sea. And that is why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way, caused by the subsidence of the island."[199]

It is highly probable that for a time, with the submergences and tidal waves, there was a great quantity of mud, but Atlantis was not drowned permanently by the sea and parts even escaped almost scot free. But the most important aspect is the account of the Timaeus that a great war occurred, that some vast power endeavoured to subdue Egypt and Athens and all the states within the straits, failed of their effort and then the Great Catastrophe suddenly burst upon the invaders and defenders. What island lay within the straits other than Britain?

Is there any confirmation of Plato's story apart from the fact that the Critias says that Athens led the defenders and directed the conflict? Surely the Pan-Athenaia offers enduring evidence. This important traditional Athenian festival commemorated the city's heroic deeds in the war against Atlantis, and was said to have been instituted by Erectheus, the king who was reputed to have restored Athens after the Deucalion or Ogygian Flood, a festival commemorated every fifth year. It included chariot and horse races, athletic contests, displays of rhetoric and other attractions, and the clan or gens whose ships had been most successful or victorious over the period received a money prize, part of which was set aside for sacrifices to Poseidon. The climax was reached on the birthday of Pallas Athene, the 28th day of Hekatombaeon (August), when a grand procession marched through the city bearing a costly embroidered saffron-coloured robe called the peplus, the gift of the Athenian women woven by them during the past months, and who, on reaching the temple of the goddess, ceremoniously attired her statue in it.

---

[199] Plato: *Timaeus*, ii.

The instructive feature of this ancient festival was that the peplus was embroidered with representations of the tremendous war between the Gods and the Giants, in which Athene fought furiously on the side of the Gods. The Pan-athenaian Festival in reality immortalised the legendary war between the Gods and the Giants and identified it as the same event as that confided by the priest of Sais to Solon, when a "vast power" attempted to subdue Egypt and Athens and all the land "within the strait", after which occurred the submersion of Atlantis, and the Giants were buried under rocks and stones. That prolonged war between the Gods and the Giants, although couched in the hyperbole as such myths fain must be, records a conflict of enormous proportions and savage deeds. The calf mind, moving in a rut, dismisses such legends as mere fairy tales, but Athens did not, and that great city offered a continuity of preservation of the memory from the actual event. The myth is as follows:
"Led by Alcyon and Porphyrion, the Gigantes hurled rocks and burning trees against heaven. But the Gods called Hercules to their aid, a prophecy having warned them that they would be unable to destroy the Giants without the aid of a mortal. In the oldest works of art the Giants are represented in human form with harness and spears. In the latest representations their bodies end in two scaly snakes in place of feet. In the Gigantomachia of Pergamus, the grandest representation of the subject in antiquity, we find a variety of forms; some are quite human, others with snakes' feet and powerful wings, others with still bolder conceptions of shape."[200]

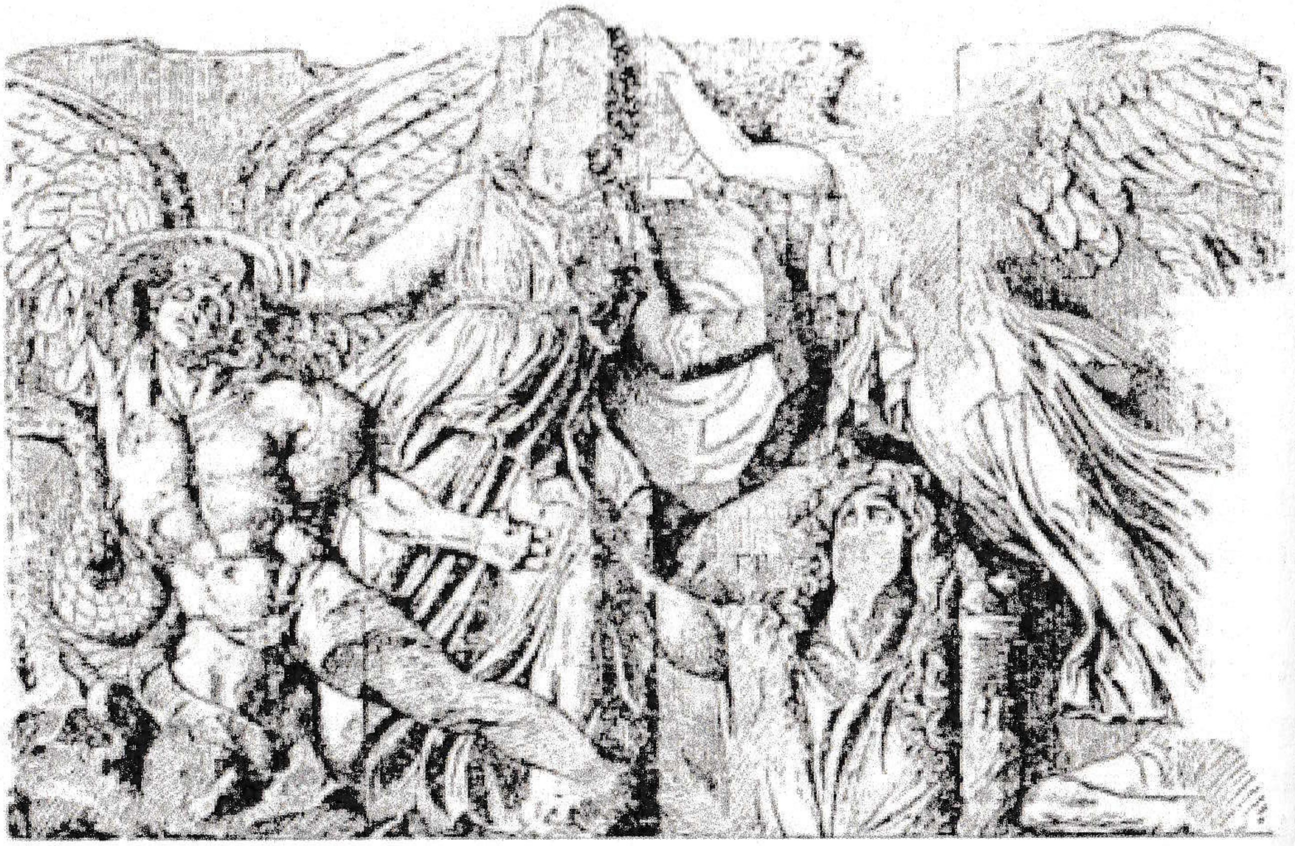
The Pergamane reliefs, although dated so late as 185 BC, reflect venerable tradition, and the symbols of "snakes' feet" and wings possess their inner meaning. The illustration shows that the winged Giants are depicted as young, handsome, with fair and wavy hair, and distinctly Nordic features. Others, older, with beards, hurling rocks, show serpentine limbs. The serpent limbs indicate the use of firearms, and the wings, a prodigious question of itself, means that these invaders actually possessed the secret of flight which we moderns have in effect only rediscovered. There is a volume of evidence to this effect, and the more it is probed the more it directs research to the very north". There is even considerable archaeological evidence of this achievement, traditionally first invented by Daedalus, in Britain. Possessed of such weapons, it is not surprising that the invaders, coming from the direction of the Baltic, succeeded in the overthrow of the people of Atlantis, until the Gods, aided by Hercules, threw them into Tartarus or Hades, and destroyed great numbers.

---

[200] Seyffert.: *Dic. Class Ant.*, p. 253.

If we examine the battle in more detail, Athene is seen in the very forefront attired in full armour. Bearing her terrible aegis and her sacred serpent, she advances with swift and menacing strides, dragging a young winged Giant by the hair. Meanwhile Ge, the Earth, wearing an expression of utter despair, is descending into the void and by imploring gestures raises her face to heaven, obviously imploring Zeus to save her from sinking into the very depths. Indeed, the Pergamane reliefs tell the same story in stone as the priest of Sais related to Solon. Here, in symbology, the Gigantes or Giants are striving against Athens, which fights back with dauntless courage, and meantime the Earth is on the point of undergoing submersion or sinking down, as the Book of Enoch says. The introduction of Hercules to assist the Gods is wrapped up with the pillars and columns associated with him, for under such were the Giants traditionally buried in Tartarus or Hades, the principal allusion being to the Hebridean region with their basaltic pillars and the lands off Cornwall and Devon.

Therefore the Pan-athenaia and the Pergamane reliefs both afford definite proof that the ancients believed in the truth of such a war, the part performed by Athens, and the climax. I claim that the true venue lay in Britain and that the original Athens was deemed to be here, the site of which may probably be recovered in Scotland and even yet bearing an illustrious name. If the Greeks who settled in the Mediterranean had forgotten this, such was perhaps explained in the words of the priest of Sais: "And this was unknown to you, because for many generations the survivors of that destruction died and made no sign."



THE WAR OF THE GODS AND GIANTS
Athene, bearing her awful aegis, is victoriously dragging a winged giant with serpent limbs by the hair, while Ge, the earth, sinks into the abyss.
(Pergamane reliefs.)

The prehistoric war of the Amazons with Athens, and its invasion by those indomitable females, offers another example of the original Athens in Atlantis. Herodotus, as we know, mentions Amazons as dwelling on the shores of Lake Triton, but they were also closely mixed up with the Goths and the Scythians in the far north. Theseus, the early Athenian hero, made a foray upon them and abducted their queen Antiope, by whom he had a son named Hippolytus or Demophoon. As a reprisal the Amazons crossed the frozen Cimmerian Bosphorus, invaded Athens, and fought a bloody battle in its streets before they were defeated. Their left wing, Plutarch says, rested on the spot where later the Athenians raised the Amazoneion above the tomb of Antiope, situated near the temple of Theseus, and where annual sacrifices were offered to the Amazons at the festival of the Theseia.[201]

Such formerly existing sites yield credence to the reality of the invasion and to the rape of Antiope. Plutarch says that they crossed the Cimmerian Bosphorus to attack the "Atlantes". Pindar, who places them in the far north, says it was thither Bellerophon was traditionally sent to attack them on his flying-horse Pegasus. The Argonauts encountered them by the river Thermodon when on their pioneer voyage along the shores of the Pontus—actually the Baltic and incorrectly the Black Sea—where, too, Hercules sought the girdle of the Amazon queen Hippolyte. Jordanis, the Gothic historian, in his history De Rebus Geticis, also describes how the Goths, emigrating from their homeland Scandinavia, fought a savage battle with the Amazons and Sarmatian Scythians, who dwelt east of the Vistula river. Moreover, the Argonauts, according to the Argonautica of Orpheus, from Pontus, rowed along the river Tanais (Tana river and Fiord, Northern Norway), entered the "Frozen Sea", the Hyperborean Ocean (the Norwegian Sea) and dragged their boat over the ice west of the Hyperborean or Rhipaei Mountains (now the Reipas Mountains).[202] These traces indicate that the Amazons were a northern warlike community of women much like the dour and grim Cimbri women of Roman times.

---

[201] Plutarch: *Theseus*, 27-8. It would seem that a memory of this escapade of Theseus with the Amazons and Antiope was taken to Mexico by the Aztecs or Toltecs, whose annals relate how the Culhuas left their original home, Tlapallan, across the sea, how they fought the Amazons, brave armed women who fought naked, and whose captured queen gave birth to Quetzalcoatl, who succeeded to the Culhua throne. (Bancroft: Native Races, v, p. 253.)

Grote says that the Amazons were reputed to speak the Thracian tongue, otherwise that of the Getae or ancient Gothic, now long since a dead language. The Thracians were the same red-haired race as the Caledonians or Picts, who, if we carry the matter a little further, were close kindred with the tribe of Gad. The northern origin of the Amazons is defined by their especial deities Apollo and Artemis, the twin Hyperborean gods. In works of art they were shown on horseback wearing close-fitting fur tunics, capes, and Phrygian caps. Therefore the contact between Athens and the Amazons points again to the British-Scandinavian lands and the Cimmerian Bosphorus as a crossing between Norway and Northern Scotland.

THE CAPITAL OF ATLANTIS

The very high civilisation attained by the Atlanteans is demonstrated in the account given in the Critias of the capital, although its name is never mentioned. It was a maritime city with an immense port, having alternating zones of land and sea, divided into three zones, in the innermost being a volcanic mountain of no great height where the

---

202 Vide Whatmore: *Ins. Brit.*, pp. 12-15, for an account of the Argonauts' voyage by Orph

original race of Atlas arose. The three zones were connected by bridges and the innermost contained many wonderful temples, including the great temple of Poseidon, the royal palaces, and the citadel. It was enclosed within walls and towers, barbicans commanded the entrances to the bridges, while the outermost zone had walls covered with brass, the next with tin or lead, and the inner reflected the red colour of "orichalcum", a metal unidentified, which Plato says was regarded as next in value to gold.[203]

In the innermost zone was a temple erected on the spot where the ten original kings were first begotten, having statues of the ten in gold and a precinct of the same precious metal. Poseidon's own temple was described as 606 ft. in length, half that in width and height, and its vast exterior adorned with silver having pinnacles of gold.[204] The interior was roofed with ivory intermingled with gold, silver, and orichalcum, and in its centre there towered a colossal golden statue of the god standing in his chariot drawn by six sea-horses with golden manes, and surrounded by the sea in which frolicked his hundred Nereids, sitting upon dolphins. This stupendous statue touched the roof and was thus some 300 ft. in height over all, and when it is said that the Nelson Column in Trafalgar Square, London, is only 210 ft. including the plinth, and the Statue of Liberty in New York Harbour 151 ft. 5 ins., only about half the height of Poseidon's statue, it gives some idea of the vastness of its size, while its value in the gold alone would be almost astronomical, for we are told all was of solid gold.

Built as it was in a volcanic region, it is not surprising that the capital of Atlas was famed for thermal waters. It possessed hot and cold baths erected in the midst of groves, with special baths for the king, private individuals, women, and even for horses and cattle, like the ancient city of Bath which was built in the crateral walls of a former volcano. Water was conveyed by aqueducts to the Grove of Poseidon and the various public parks, gardens, groves, and a racecourse where horse and chariot races were held, for the people were lovers of horseflesh.

---

[203] Its literal meaning, mountain copper or brass, does not define orichalcum. Its red colour may imply bronze.

[204] Its great size may be compared with Winchester Cathedral, largest in Europe, barring St. Peters, Rome, 556 ft. long, 50 ft. shorter than Poseidon's temple, and far less in height.

It had three harbours, an inner naval harbour near the citadel where war-ships were moored and where all the naval stores and equipment were kept, and two commercial harbours. These were densely crowded with storage houses and business premises and were a centre of bustle and activity at all times, causing a "multitudinous din" of voices, with ships coming from and going to the ends of the earth. Plato says that the Atlanteans possessed wealth such as never before was owned by kings or potentates, and though cargoes were brought from foreign lands the island itself was excessively fertile. There was abundance of timber, a great many elephants (mammoths?), wild and domestic beasts, and every sort of flower, fruit, and vegetable. The soil was richly endowed with minerals, including gold and orichalcum, and in addition they quarried black, red, and white stones in this "sacred island lying beneath the sun".

THE GREAT PLAIN

Plato speaks also of the plain, which was cultivated to produce two crops a year, partly by rains and partly by canals and ditches. It seems that a big central canal was constructed, carried across the plain and intersected by other streams and lesser canals or ditches. The "ditch", as he terms the main waterway, was nearly 200 ft. in width and covered altogether a length (or area) of over 1,200 miles in a sort of belt, and, because of its magnitude, "would scarcely seem to have been devised by the hand of man". It is possible that these figures, like those of Poseidon's temple, err on the side of exaggeration.

Such a plain and such a system of waterways appear to point to Britain, the only island in the Atlantic capable of carrying them. The Midland Plain of England, linked with the Eastern Plain of Lincoln and York, to which may be added the Southern Plain of Hampshire, Wiltshire, and Somerset, embrace generally the most fertile lands of England, and over most of this considerable region remain vestiges of a former great system of waterways and roads which existed long before the Roman occupation, although they repaired and adopted parts of them. Principal among these is the Fosse Way (or Ditch), whose very name implies an original waterway, as can be traced in certain parts. The Fosse Way certainly extended from York to Lincoln, then went south-west to Cirencester and Bath, and finally ended at Axmouth and Seaton on the Channel, a centre of very ancient habitation, as were the other places mentioned on its route. Higden, in the Middle Ages, said it began at Totnes, Devon, and ended at Caithness. Geoffrey of Monmouth states in his History of the British Kings that Belinus (c. 400 BC) built or rebuilt the ancient road which presumably accompanied the Fosse. At Lincoln the Fosse Dyke runs yet for ten miles and is related to the Trent at Torksey, and, again, Grime's (Giant's) Dyke from Chalbury (Oxon) to the Glynne, near Woodstock and Avesditch, points to a former chain of canals, while similar connecting ditches are found on the Yorkshire wolds and vales. There are other Grimes' or Giants' Ditches in Buckinghamshire, Wiltshire, and Dorset, linked with four others which indicate a former centralised system on a large scale. In this, Bath appears to have been the centre of distribution, from which supplies could be sent to all parts.

RULERS OF ATLANTIS

The ten kings indicate a sacred Hierarchy, who assembled in the temple of Poseidon in the capital for a congress every alternate five and six years. There they deliberated on public affairs and passed judgment on those who had transgressed their laws, and before doing so they gave pledges and sacrificed. They were left alone and offered up a sacred bull—these had the range of the temple—mingled a cup, cast a clot of the bull's blood in it, and drank of the cup in golden chalices which were afterwards devoted to the temple. When night fell, donning most beautiful azure robes, and seated on the ground by the embers of the burnt offering, the ten kings pronounced judgment on the causes brought before them. Finally, having inscribed their verdict on golden tablets, they deposited them with their robes as memorials. Among their most important covenants was one which decreed that they must never take up arms against one another, and, in case of need, must hasten to the aid of the royal House of Atlas.

In the foregoing we may discern an ecclesiastical Synod of ten Hierarchs presided over by the Arch-Hierarch, who claimed precedence over his brethren, and it is no vain conjecture to suggest that the Arch-Hierarch was the living Hermes, the High Ram, the

Messenger between the Gods and Men. The Druids held periodical Eisteddfods or Synods, where they also debated both ecclesiastical and state affairs, issued judgments, held their sacrifices, and wore azure robes.

It would be premature to speculate upon the situation of the sacred capital of Atlantis where these periodical meetings of the kings or Hierarchs were held. I will merely mention that we cannot ignore the prominence of the Cushites or Gadites in such a vital procedure as the temporal and ecclesiastical governance of ten allied states, whose capital, according to classic accounts, was named Meru. Josephus describes it as situated on an island, protected by extremely high walls. It was, he says, "in a retired place, inhabited after the manner of an island, encompassed with a strong wall, having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch that when the waters come with the greatest violence it can never be drowned, which ramparts make it next to impossible for even such as are gotten over the rivers to take the city."[205]

Three cities of the past, all vague and indefinite, might conjecturally be put forward as the capital of Atlantis. One was Ur of the Chaldees, which in turn might conceivably have been identical with the famous Samos of Thrace, also on an island; another was the legendary Asgard of Odin, built by the sons of Bur; and the third was the traditional capital of Crete, Gnossos, the city of the gods; and it is possible that these may be rediscovered in the Shetland Orkney Isles, where vestiges of a former great city exist.

DESTRUCTION OF ATLANTIS

For many generations, reports Plato, the people of Atlantis despised everything but virtue, not caring for their present state of life, thinking lightly of the possession of gold; but in time the "divine portion" began to fade and their "human nature got the upper hand", having been too often diluted with the "mortal admixture". Perhaps they intermarried with an alien and inferior people, a grave danger which faces the British people of today. The Atlanteans became "unseemly", and to discriminating persons appeared "base", having lost "the fairest of their precious gifts", namely their ideals of right and wrong. They became materialistic, tyrannical, and unjust, whereupon Zeus, "perceiving that an honourable race was in a most wretched condition and wishing to inflict punishment on them, collected the Gods in his most holy habitation, and when he had called them together spake as follows: . . ."

---

[205] *Antiq. of the Jews*, II, x, 2.

Thus abruptly ends the Critias! It ends in the very middle of a sentence! Maybe Solon's poem had only attained to this point, although having reached its climax it is strange that wanting but a few more lines it could not have been completed. It suggests some tampering with the script, as does the peculiar and significant omission of the name of the capital, and also, indeed, the absurd dates given as the period of Atlantis' eclipse. There was a period of suppression and none more pronounced than when Constantine the Great and Theodosius were assiduously striving to create Christianity for political motives and whose roots they endeavoured to implant together with the pagan past in the unreceptive regions of the Near East. If Plato's story of the Flood, placed in the Atlantic, had been too easily identified, it might have thrown a new light on the past not too conformable with their particular requirements.

We know well enough that when the Roman Emperors adopted Christianity for reasons of state, everything which could prejudice its somewhat shaky basis of Judaism, rooted as it was in paganism, was sternly suppressed. All inconvenient records were destroyed or censored. The works of many great historians and philosophers were committed to the flames, like the wonderful library of the Ptolemies in Alexandria, burnt down by fanatical monks. Whether Plato's Atlantis suffered who need say? What can be said is that he confirms all that has been said in previous pages. His Atlantean civilisation is definitely Chaldean. It can be none other. He agrees with Genesis, the Book of Enoch, and all other accounts advanced, and augments them in details.

But Plato's story has been regarded as mythical because of the period of years claimed for the event of the submersion. It is mentioned variously as 9,000 or 9,500 years before the time of Solon (whose age is ascribed to 639-559 BC), but it is plain that there is some misunderstanding about it. Obviously anything in the region of 10,000 BC is utterly unscientific in view of the fact that as is clearly expressed the Atlantis island suffered in the late Bronze if not the Early Iron Age. That is an outstanding fact of Plato's own history, and consequently the period advanced becomes unacceptable.

Loose claims were made by the ancients in regard to chronology of the past. According to Julius Africanus the Phoenicians claimed an antiquity of 30,000 years or over fifteen times the length of period since the dawn of Christianity, a very long time. The Egyptians told Herodotus that Hercules lived 17,000 years before Amasis of the sixth century BC, that 15,009 years had elapsed between the god Dionysus and King Amasis, and 11,340 years between the age of Menes and Ramses Miammun, all of which periods are manifestly fabulous and based on a profound misconception. The question resolves itself into what the remote ancients understood by the term "years".

I have necessarily been compelled to compare ancient chronology with considerable care, and it is my belief that the term "year" frequently applied to a month, reckoned by the nodes of the moon. Periods were, I say, loosely named, as, for instance, in the O.T., where the word "weeks" is used to denote years.[206] In the case of Atlantis (and speaking generally of the others, also), if we divide the periods mentioned by 12, 9,000 months would intimate 750 years before Solon, 9,500 months would be approximately 792 years, and if we add to these the date when Solon was in Egypt, say c. 550 BC, it gives us a date between 1342 to 1300 BC, thus bringing it within the orbit of the period of the Flood, the Sothic Cycle, and the Golspie Stone, as well as agreeing with the terminal period of the Bronze Age.

Many students of the classics refuse any historical value to Plato's Atlantis story, mostly because its acceptance would invalidate the acceptance of venerable belief in regard to the Flood in the Middle East, and would upset the long-held and cherished belief that the Mediterranean and the Near and Middle East were the cradle of European civilisation. The same mentality accepts as authentic the stupendous fiction that the energetic and creative nations of the north were utter barbarians throughout the long ages while the Brown-skinned peoples, the Mediterranean Egyptians, Greeks, and Romans (all originally colonies from a Northern cradle), evolved civilisation.

---

[206] Vide Dan. ix, 25-7, where "seventy weeks" relate to the seventy years of captivity, a reversal of the Platonic date.

Some attempt to argue away the Atlantis legend, among whom I may cite Professor A. E. Taylor of Edinburgh University. In his Comments on the Timaeus and Critias he dismisses Plato's account as a "literary fiction", used to illustrate a thesis of an imaginary state which became tyrannical. Strange, indeed, if Plato took the Flood as his text for an imaginary thesis! Nevertheless, Plato took no such line as Professor Taylor proposes, for tyranny forms only the explanation of its fate according to divine doctrine. Anybody of open mind who reads the Timaeus and Critias recognises that the object throughout was to recover the vestiges of a profoundly high civilisation and period for the benefit of later generations and shows no sign whatever of being didactic. Such an object would surely suffice, and the authenticity of the story was guaranteed by its pedigree from Critias to Solon and the priest of Sais, Critias, a member of the Socratic circle, and Solon, one of the greatest figures in Athenian history. If Plato held any personal views on the subject they were probably more in accord with the metaphysical decline of celestial bodies.

Professor Taylor admits that the fate of Atlantis is sometimes thought to be a "distorted echo of the Bible traditions of the antediluvians", but there is nothing distorted. It agrees in main particulars with the Book of Enoch and Genesis. The Professor agrees that classic scholars recognised the historical truth of Atlantis, including the philosopher, Crantor, of the Athenian Academy, Ammianus Marcellinus, the eminent historian, and Neo-Platonists like Proclus, Iamblicus, and Syrianus, to whom may surely be added Plato himself, and probably Socrates. Timaeus, the Sicilian historian, was doubtless another, and we may certainly add Solon to the distinguished list.

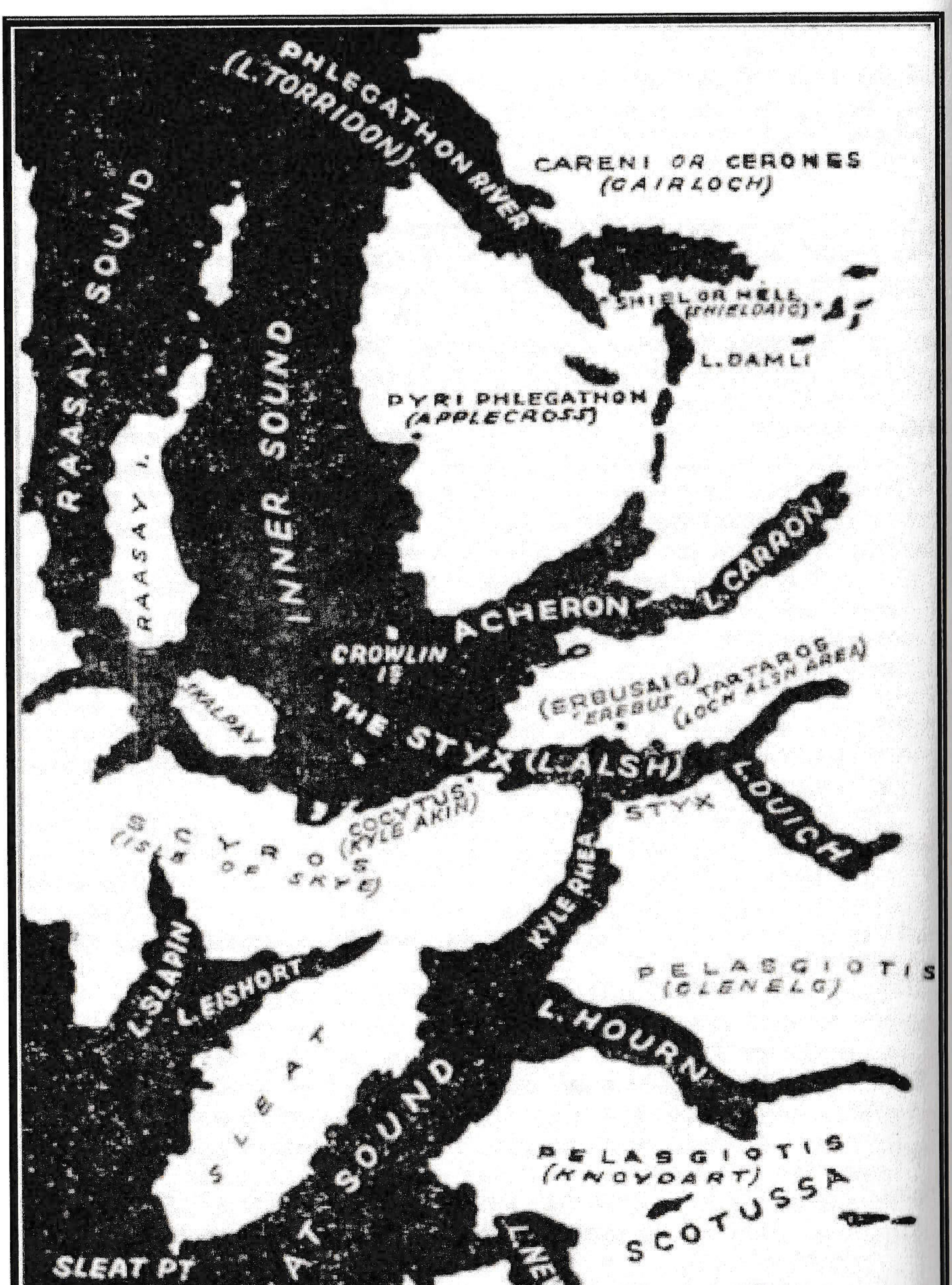
The end of Atlantis, like the end of the Satans or the Giants, marked the climax of the Age of Bronze. It was an age when armaments were brought to a new pitch of perfection in which the use of iron played a large part. The curse of iron was expressed by the later Spartan knight

Lichas, who said that "iron had been discovered to the hurt of man".[207] But actually new developments in arms production have always been a fruitful cause of the overthrow of kingdoms and the ensuing enslavement of peoples. Doubtless ambition reigned even when the primitive race used axes of stone and fought with celts. I am afraid the lamentable truth has always been that Might is Right.

As the result of the Flood, apart from climatic effects, one other tremendous legacy was left behind, which exerted an enormous effect on ancient religion. That was the foundation of the regions of Hades and the ensuing establishment of the Underworld cult of the Hermes-led peoples.

---

[207] Her., i, 68.


PHLEGATHON RIVER
(L.TORRIDON)
CARENI OR CERONES
(GAIRLOCH)
SHIEL OR HELL
(SHIELDAIG)
L.DAMLI
DYRI PHLEGATHON
(APPLECROSS)
RAASAY SOUND
INNER SOUND
RAASAY I.
ACHERON
L.CARRON
CROWLIN IS
SCALPAY
(ERBUSAIG)
EREBUS
TARTAROS
(LOCH ALSH AREA)
THE STYX (L.ALSH)
STYX
L.DUICH
COCYTUS
(KYLE AKIN)
SCYROS
(ISLE OF SKYE)
KYLE RHEA
PELASGIOTIS
(GLENELG)
L.HOURN
L.SLAPIN
L.EISHORT
SLEAT
SLEAT SOUND
PELASGIOTIS
(KNOYDART)
SCOTUSSA
SLEAT PT
L.NEVIS
L.MORAR

THE WESTERN HIGHLANDS OF SCOTLAND,
The Hades of Homer's Odyssey;
giving classic names, the modern being placed in brackets.

PART THREE

THE CULT OF THE UNDERWORLD

I

THE HELLENIC HADES

> "It is clear that in very primitive ages the cultured nations of the Mediterranean regarded our islands with peculiar reverence and fear. The entrance to Hades lay in these seas, and here apparently Charon ferried the departed souls across the River of Death. The curious basaltic columns of Ulster and the Western Isles, and the awe-inspiring portals of Fingal's Cave, probably had something to do with these extraordinary notions,but it is certain that such stories were common gossip in the time of Homer, and that they were sufficiently credited after the Christian era to daunt the well-tried soldiers of Agricola."
>
> A. W. Whatmore: Insulae Britannicae.

That eminent historian and rhetorician of the sixth century, Procopius, secretary to Belisaurus, the conqueror of the Goths, describes in dramatic manner how the souls of the dead were believed by the Celts to come from all parts of Europe to the extreme corner of Armorica (Brittany), towards their final destination in Britain, Fishermen found themselves summoned in due turn at the dead of night by mysterious soft taps on the door, and, although no one was visible, they were impelled by some irresistible impulse to dress and proceed to their boats.[208] These were weighted down to the gunwales by an invisible cargo of ghosts.

The fishermen raised sail and crossed the sea to the western shores of Britain, where the spirits disembarked, the lightened barques rose in the water, and the living could hear the names and dignities of their passengers being called out by muffled voices. [209]Although Gibbon affects to sneer at this account of Procopius, whose erudition and judgment he elsewhere praises, such beliefs undoubtedly were obstinately held long before Christianity and for centuries later.

Lowe Thompson, in his work on devil worship and ritual witchcraft, declares that these pagan beliefs were not destroyed by the forced conversion of the West by Theodosius to Christianity, but were merely driven underground. From the dawn of history, he says, until the fifteenth century and even later, a powerful and widely spread religion had survived, and while churches to the Virgin and the Saints were erected on the site of pagan temples, there were nevertheless constant complaints that the ancient magic was employed and that heathen ceremonies flourished despite laws, torture, and the burning of sorcerers and witches alive. It was extremely difficult to put down these practices.[210]

---

[208] Procopius says that, in consideration of this service performed by the Armoricans, the Romans excused them from payment of tribute.

[209] *De Bell. Gothic.*, I, iv, 20.

As Whatmore observes, in the citation at the heading of this chapter, the belief was held that the entrance to Hades lay in the British Isles. The ancients believed furthermore that the actual Hell or Hades lay in Britain, and was the Underworld to which all souls must repair for judgment. It was certainly the belief of the Egyptians, the Greeks, and the Celts. Brittany was the place of crossing because the regions of Hades lay in the west of Britain. The story Procopius tells affords a sort of sequel to the elaborate ritual practices in Egypt, whereby the souls of the departed were deemed to travel by devious route and magical ways to an Amenta in the far west, all being under the personal protection of Hermes, or Thoth, who provided the souls with passports, amulets and charms, to enable them to reach their gloomy destination to be tried by Osiris. It is an aspect of immense psychological importance relative to the past, and, as I show later, Amenta was the region of the destruction of the Flood. The Greeks in like manner believed that the dead were conducted by Cyllenian Hermes to Hades, led by devious and secret paths, crossing the Styx, and were fancied as in emaciated condition and in gibbering mood, who could only be restored temporarily to intelligent understanding and speech by the scent of fresh-spilt blood. The realism of the belief was shown by the fact that they placed an obolos (about 1½d.) in the mouth of the corpse to pay surly old Charon's fee for ferrying them across the River of Death; and the realism of the belief in Britain also is demonstrated by various ancient paths and tracks supposedly trodden by the dead on their way to the physical Hades, these being identifiable by place-names and sometimes by local superstition.

---

[210] *Hist, of the Devil*, pp. 82. 89, 100-1.

When we consider these beliefs so stubbornly held by past generations let us not forget that the Christian Church for long taught the like crude doctrine of Hades or Hell as a place of burning where the sinful were roasted until eternity (many preach it to this day), while the Catholics at least believe in Purgatory, not unlike Homer's Hades. The only real difference is that the Christian Churches conjured up an imaginary Hell, somewhere vague in the bowels of the earth, where demons of blood-red colour, with cloven hoofs and long-forked tails, stoked the fires in which the wicked continually suffered agony, whereas the pagans had their actual, physical Hades, not far deep down in the earth, where the souls remained mostly in a state of suspended animation.

The idea that men's souls were consumed by never-ending fire deep in the bosom of the earth was certainly derived from the legends of the Titans or Giants who were traditionally buried alive at Tartarus or were hurled deep under rocks and stones as at Phlegra in Thrace; or, again, thrown into the depths near Tartessus or Gades, where fires raged eternally; or, once again, like the Rephaim or Giants of Hebrew dogma who were buried deep in Sheol or Hell, also in a region of fire and brimstone, very similar to the Greek belief. All may be retraced to the Great Catastrophe.

George Borrow relates a curious folk-memory gleaned from the Spanish gypsies of Esdramadura, bearing on this subject, and introducing a Pharaoh as contending with God:
"There was a king of Egypt and his name was Pharaoh. He made numerous armies with which to make war on all countries and conquered them all. And when he had conquered the whole world he became sad and sorrowful, for as he delighted in war he no longer knew on what to employ himself. At last he bethought him to make war on God. So he sent a defiance to God, daring him to descend from the sky and contend with Pharaoh and his armies:
"God was incensed against Pharaoh and resolved to punish him; he opened a hole in the side of a mountain and raised a raging wind and drove before it Pharaoh and his armies to that hole; and the abyss received him and the mountain closed upon them; but whoever goes to that mountain on the night of St. John's day can hear Pharaoh and his armies singing and yelling therein.

"And it came to pass that when Pharaoh and his armies had disappeared, all the kings of the nations who had become subject to Pharaoh revolted, and having lost her king and her armies Egypt was left utterly without defence. And they made war on her and took all the people and drove them forth, dispersing them all over the world."[211]

This is a most interesting folk-lore memory of its type, for it gives a sidelight on the period to that of the Hebrew or Mosaic standpoint. The student of Egyptian history will find no difficulty in recognising the Pharaoh in question as the Ramses monarch called Sesostris by Herodotus and Sethoosis by Diodorus, the great Ramses' monarch who, there is reason to believe, was subsequently deified as Osiris, Lord of the Underworld. This same Sesostris, according to the two Greek historians, erected hilltop towns and villages and transferred his subjects to them from the valleys, presumably because he had been warned of an impending deluge. It was, I suggest, the real underlying basis of the myth of how the Giants made war on the Gods and strove to reach their abode by piling mountain upon mountain. The Esdramadura gypsies give us yet another line upon the period of the real Flood.

The Greek Hades is familiar to readers of Homer from the graphic account of Ulysses' visit to the Shades. Presided over by Hades, who obtained the dominion of the lower world after the fall of Cronus, together with his consort Persephone and guarded at its portals by his two- or three-headed dog Cerberus, it may well seem an invisible realm of fantasy. Homer, however, describes it as a region rather of gloom than of flame, as is apparently the opinion of the Hebrideans, who, according to the writer Fiona Macleod, regard Hell as a "cold place" and "bitter in its dampness", as may truly be said is the case. Yes, it was a gloomy realm, with an entrance in a grove of poplars by Oceanus. It was composed mostly of asphodel meadows, beyond which lay Erebus, the place of utter darkness. Caves, ravines, and such places were believed to be the entrances into Hades, and only a thin layer of earth separated it from the world of man. Beyond Erebus lay Pyri-Phlegethon, the place of burning.

---

[211] George Borrow: *Spanish Gypsies*, ii, pp. 191-2.

I propose now to identify Homer's Hades in Western Scotland.

Remember that when Ulysses sailed forth from the home of amber-haired Circe to consult the shade of Tiresias he had no long voyage to contemplate. The poet makes Circe, goddess or witch, dwell on the island Aiai or Æaea, a name uncommonly like Ia or Io, which, according to a writer on the subject, was the early name of Iona,[212] and evidently, in Whatmore's opinion, Circe's isle. Undoubtedly the description given to her isle as flat and rocky, with a knoll, applies to Iona. Boece records that Iona was once the abode of an old witch who was consulted by a king named Natholicus, perhaps a more likely type than the golden-haired daughter of Helios and Perse, famed for magic, and so glamorously portrayed by Homer. From Circe's isle the hero set sail along Ocean stream, and when at length the sun declined he approached the "bourn of Ocean", where he sighted the city of the Cimmerians, veiled in clouds and darkness. Not far distant lay the area for which he sought.

Hades had an oozy or muddy shore, with poplars and willows, was flat and marshy, the realm of Persephone, Queen of Hades in Pluto's murky abode. Ulysses landed on a flat rock, where he offered a libation to the Shades and sacrificed a black ram and ewe, turning their heads towards Erebus but scanning the opposite direction himself, whence the Shades, roused by the scent of blood, soon emerged in shadowy form in great numbers. The rock is thus described:

There, into Acheron runs not alone
Dread Pyri-Phlegethon, but Cocytus loud
From Styx derived; there also stands a rock,
In whose broad base the roaring rivers meet.[213]

Mr. Whatmore very evidently regards the mainland of Scotland off the shores of Skye as the true scene of Homer's Hades. In the narrow strait of Kyle Akin, which separates the mainland of Ross (Tartaros?) from Skye, is a large flat rock named Eilean Ban, Islet of Spirits (or Fairies), which stands between the two big sea-lochs Carron and Alsh. It is today the site of a lighthouse in this dangerous piece of water, where, indeed, it may be said "the roaring waters meet", in which "Cocytus loud" answers to the Kyle Akin, and Loch Alsh, with Kyle Akin, the famous Styx, just as Cocytus' Stream joined that of the Styx.

---

[212] E. C. Trenholme: *Iona*, p. 1. Sir Daniel Wilson, in *Prehistoric Annals of Scotland* (ii, p. 193), says it was Called Hy or I, "emphatically the Island".
[213] *Ody.*, x, 622-5 (Cowper's trn.).

Beyond these, a little to the north, is Loch Carron with the Applecross district adjoining to its north, with Loch Torridon farther on, an area of high and rugged mountains of pre-Cambrian formation. Whatmore proposes that the "flaming Phlegethon" may be identified with the Applecross district. It may be related also to the Phlegra of Orpheus, and with the Peleg or Pheleg of Genesis, in whose time "the earth was divided". Says Mr. Whatmore, "The flaming river of these gods perhaps left an echo of the Beltain (i.e. Bel's or Saturn's) fires which were lighted in the Highlands on May Day until early last century."[214] Admittedly theold pagan customs died hard in these parts, and the Applecross district especially maintained a superstitious regard for the Underworld cult and its rites. The Rev. Dr. Macleod says that in the seventeenth century the Gaels in these very parts had to be compelled to abandon "strange rites for the propitiation of the spirit of the place", rites which included "incantations and material sacrifices of heathendom", otherwise wizardry and witchcraft when actually human sacrifices were performed.[215]

Loch Torridon, above Applecross, has a suggestive name, implying torrid, heat, fiery, burning, the loch itself having the aspect of having been hacked out like other meteoric fiords and lochs, and cuts its way through the mountains called Shieldaig. Now, this name Shieldaig means "the place of Shiel", or Hell, a character implemented by the adjoining Loch Damh, our Damn. Here, it might seem, lay the traditional place of burning of the wicked when all this region was a blazing furnace. Then south of this suggestively named group comes Loch Carron, answering to the Acheron, another famous river of Hades, which unites with Loch Kishorn at its mouth where the waters debouch to meet the tide as it pours through Kyle Akin. Here, in fact, do the "roaring waters meet", with Eilean Ban between. In addition, on the mainland opposite to the Rock, between Carron and Alsh, stands a hamlet bearing the ancient name of Erbusaig, otherwise "the Place of Erebus", the traditional region of utter darkness.

---

[214] *Ins. Brit.* p.43.

[215] Rev. J. Macleod, D.D.: *The Celts*, p.158

Examine the lay-out from a slightly different angle. The Acheron, "river of woe", joined not alone "dread Phlegethon", says Homer, but Cocytus loud, "river of cries". Loch Carron unites with Loch Kishorn, as it in turn is an extension of Loch Damh, and indeed, Upper Loch Torridon, Loch Damh, and Loch Kishorn practically shut off Applecross as an island, in which we find not only Glen Shieldaig beyond where, in Loch Shieldaig, lies a prehistoric burial-ground on an islet. The terrain agrees with Homer.

South again, the Styx, to the south of the Rock, may be identified with the two long river-like lochs Duich and Alsh, Duich rising twenty miles inland, flowing into the Alsh, at its source being another Glen Shiel leading towards Erebus (Erbusaig) and the Acheron (Carron) beyond, another road to Hell. Whatmore's opinion is that Loch Alsh was the original Styx, and that Alsh derives its name from the Gael, *aillse*, a ghost, across which river the ferryman Charon was deemed to ferry the souls of the dead on their way to Erebus, where throughout the ages, as today, there was a famous ferry. He says that the earlier name of Alsh was Itys (mentioned by Ptolemy), a corruption of Styx. In this conservative and little changing part of the world, to what place do the passengers crossing northwards by the ferry make their landing? To a place called Avernish, and this again brings us with a jerk to Avernus, one of the traditional entrances to Hades, beyond lying Erebus, son of Chaos, and further yet Shieldaig, the place of the Damned, Hell itself, with its flaming fires, the fiery river of the gods!

The persistency of these place-names is not the least striking feature of the subject. Many prehistoric tracks over mountain, hill, and dale bear the name of Shiel, and imply the supposed routes taken by the Shades. These cannot be coincidences when the voyage of Ulysses took him along the Ocean stream, past the city of the Cimmerians, and at the very spot which describes the flat rock where he called up the Shades we find not only where the roaring waters meet from several directions, but to its left is Erbusaig or Erebus, to its right (where the hero turned) the Alsh or Styx, and beyond the regions of the Damned.

A glance at the map of the Celtic Hades will also show that Loch Alsh is more correctly a gulf which joins Kyle Akin on the north and Kyle

Rhea on its south. Where these waters meet is a turbulent piece of water with racing tides and clashing cross-current.

Now I draw attention to another aspect of this Hades region, for Hades though it was, the Hellenes inhabited it as do the Gaels today. The great Achaean hero Achilles was traditionally reared on the island of Scyros (or Sciathus) by its king, Lycomedes, whose daughter Deidamia he married and became the father of red-headed Pyrrhus. Deidamia, to prevent her young son being taken to the Trojan War, disguised him as a girl and brought him up in Scyros, but, as we know, wily Ulysses tricked the boy by a well-known device to reveal his sex. Yet more especially, Achilles' goddess mother Thetis, when she took her infant son to Lycomedes, *dipped him in the Styx* to make him invulnerable, as was the case except for the fatal heel by which she held him.

Such are the legends which connect Achilles with Scyros, and when we apply the famous tradition of Thetis dipping the infant Achilles in the Styx to render him invulnerable we find it fits accurately into the geography of the Western Highlands and Skye, the Styx (now the Alsh and Kyle Akin) flowing by that island. But it fails entirely to conform with the Mediterranean arrangement of ancient Hellenic geography. The island so called lies far from the mainland, of course, adjoining no Styx or Hades, for the Mediterranean has no such site, and is placed on the opposite coast to the alleged Ionian Sea, as well as remote from the Ocean. It need not surprise us.

Yet the tradition of the Styx, Scyros, and Thetis' errand must have been based on the close proximity of the river of death to Scyros. Whether the baby Achilles was dipped into that river is neither here nor there, but it must have been based on such topography as outlined here. Also Scyros must have been placed in the region of the Ionian Sea and the Ionian lands, a fact well enough known to Homer himself, for he was an Ionian, and by his own admission, in his hymn to Apollo, when writing of the great festival once held at Delos, and calling Scyros by the name of Skio, our Skye, he says this:

Well, may Apollo keep you all! and so,
Sweethearts, good-bye—yet tell me not I go
Out from your hearts; and if in after hours

Some other wanderer in this world of ours
Touch at your shores, and ask your maidens here
Who sings the songs the sweetest in your ear,
Think of me then, and answer with a smile,
"A blind old man of Skio's rocky isle."

Rocky enough Skye is! And volcanic too! The stony vastnesses of the giant Cuillins afford living evidence of destruction wrought in the hoary past when the hypersthene mass was rent into huge fissures, a burning crater was thrust deep into the sea, now Loch Corruisk, with its precipitous and awesome gorge, while adjoining the Red Hills of Torran were savagely ablaze. Skye, too, bears the marks of past infliction in her columnar rocks leaning in staggered positions, Staffin and the Quirang, along her eastern shore.

Thus we acquire some idea of Homer's Hades—although Hades itself was more widely dispersed—a region we are able to recapture partly by the poet's graphic description of the scene he knew so intimately himself; partly by the little-changing physical geography of these parts; and not least to the conservativeness of these archaic Celtic place-names.

There is another aspect, too. In this Hades region dwelt of old the famous maritime people called the Careni (Karenoi) or Carians, who, as Thucydides mentions, lived by piracy until Minos, king of Crete, determined to keep the seas open for his own traffic, so subdued them and made his own people governors of the isles the Careni inhabited, with the mainland opposite. He differentiates between them and the Phoenicians, but indicates that the isles they inhabited were the Cyclades or Sporades or both, for he relates how in the purification of Delos by the Athenians, half the graves found were of Careni, identified by their method of interment and the fashion of the arms buried with them. This, of course, was long before the Trojan War.[216]

Herodotus acclaims them as the most famous of nations in Minos' day, who, after subduing them, induced them to serve in his ships. They were closely related to the Egyptians, and the historian relates how, in the city of Busiris, one of the many supposed burial-places of Osiris,

---

[216] *Pelo. War.*, i, 8.

Egyptians and Carians beat themselves at the close of the sacrifice to the god. The Carians, in their religious ecstasies, cut or slashed their faces with knives.[217] Such tendencies reveal how closely this people was addicted to the Underworld cult of the Egyptians. They had another odd custom. Plato refers to the karika mousa of the Careni, melancholy funeral waitings, much Like the Irish wakes. I think we shall deduce that they were Hebrideans, who are nearer Irish than Scottish.

Such briefly were the Careni or Kerones, and as late as the third century AD, when he prepared his Geographia of Britain, Ptolemy placed the Careni (καϱενοί or καϱωνες) in the north-west of Scotland, from the region of Acharn (Carian ?) near Cape Wrath to the river Carron (c.p. Carian) in Rossshire, perhaps, the mainland which the Careni declared they had always occupied. Some of them settled in "Asia", and called it Ionia, hence showing their origin, but I should suggest that any search for their colony should cross the Channel to the direction of Brittany. . . . Here, then, is another indication of the true trend of the past.

Now let us examine Hades towards the south, where at the outset the name Rhea—Kyle (strait) Rhea—was that of the Underworld consort of Cronus-Saturn, daughter of Uranus and Ge, and mother of Persephone, Crete being the main seat of her worship. Next we come to Loch Hourn, called also Shiel by the Gaels. Pennant, in his eighteenth-century tour, tells us that the loch was haunted by a "dreadful spectre", sometimes appearing as a man, or as a great dog, or as a "glaslich", a fearful and monstrous witch, who was only kept at arm's length by magical practices.[218] South of the mountainous peninsula of Knoidart there follow the districts of North and South Morar which face the isles of Eigg and Rum, once live volcanoes. All this arid and mountainous region, sparsely inhabited by a few crofters who cling grimly to the land, yields plainly enough evidence of the immensity of the celestial blow which destroyed the pristine beauty of once former fertile lands, an area pitted with huge boulder-clay masses scattered higgledy-piggledy, the whole presenting a brooding air of desolation and melancholy. Loch Nevis, separating Knoidart from North Morar, is the second deepest meteor-formed fiord in the British Isles, the deepest being Loch Morar beyond, having a depth of over 180 fathoms. It needs, in the circumstances, little imagination to grasp what a holocaust all this region must have presented, lying just north-east of Mull, when subterranean fires glowed and burning rocks were hurled down in these parts. Morar, incidentally, is very near to the O.T. Go-morrah, related to the destruction of Sodom.

---

[217] Her., ii, 61.

[218] *Tour in Scot.*, i, p. 398.

In South Morar lies a pleasant *strath* with the fishing village of Arisaig on a shore studded with great composite rocks patronised by seals sunning themselves in warm weather. Arisaig recalls the capital of Pelasgiotis, in Thessaly, Larissa, kindred names assuredly (c.p. Larissa —(L)arisaig), another possible example of how the Erse tongue preferred words beginning with a vowel, or, alternatively, how later-comers prefixed a consonant to a vowel-starting name. There is another interest beyond this. Pelasgiotis was a part of the Thessalian Plain, and next it, on one side, was Magnesia, bordered by the Peneus river, both being regions originally inhabited by the Pelasgian tyrants, Magnesia, with Iolcus, where Jason built the famous Argo, with Pharae, first settlement of the Magnetes or Giants, and Pagasae, on the borders of the Pagasaean Gulf; and this territory, in Western Scotland, answers to the Morven Peninsula between Lochs Sunart and Linnhe.

To continue: lying beyond Morven, north-east, separated from it by Glen Tarbert, is the Ardgour region, bordered on its north by Loch Eil, on its west by Loch Shiel, whereby Ardgour answers to Thessaliotis, the area opposite Ben Nevis, where we are told by Herodotus the Dorians first dwelt, adjoining Phthiotis, and whence beyond Ardgour (or Thessaliotis), stretching into the present Inverness-shire, lay Macedonia. Thessaliotis was above Pelasgiotis, of which Larissa was the principal city, and so now, I suggest, that we may with justification define the latter as stretching from the Morars to Ardnamurchan, which separates it from Morven, the Scottish Magnesia. Here all fits in with the classic geography as it should do, both the areas facing Mull or Euboea.

This Pelasgiotis, with Magnesia, offers a useful clue, for Æschylus alludes to King Pelasgus of Argos, who widely extended his sway, and Homer, in the Iliad, Includes Pelasgian Larissa, led by Achilles in the war with Troy, while we have previously seen that the Achaeans, his followers, were not far away. Larissa was, moreover, associated with the myth of how the aged tyrant Acrisius met his death at the hands of Perseus at Larissa, in accordance with the oracle.[219] Arisaig may be said to agree with the necessary topography, and hereabouts are signs of very early habitation, including the remains of a vitrified castle, in addition to which there is an area nearby named Scotus, very curious because Scotussa was another town of Pelasgiotis. In all this, too, Loch Sunart answers to the Pagasaean Gulf, and the Sound of Mull to the Narrows of Euboea.

These Pelasgi of old, corning down from the north, cannot be dissociated from the Cimmerians, and it is possible that the "city of the Cimmerians", veiled in mist and cloud, viewed by Ulysses as he approached Hades, may have been Larissa. Be that as it may, Josephus, in telling us that "Gomer, son of Japhet, son of Noah, founded those whom the Greeks now call Galatai but were then called Gomerites", implies that the Cimmerians, who were the Galatai, were the Gomerites.[220]

The name of Gomer, met here, is not without some possible significance. We find a variation of it in the little island of Gometra, or little Gomer, lying between Mull and Staffa, the latter island possessing an amazing history. Nor should we forget the Morars in such a connection, because they appear to be related to the name of Gomorrah, so frequently used in conjunction with Sodom, as the regions decimated by celestial fires, the self-same event as the Flood itself, one being the north (Gomorrah) and the other the south (Sodom). Here the name is closely related to the Cimmerian Underworld; in fact it lies in the heart of it.

Whatmore claims that the Cimmerians strictly belonged to the ancient Britons who inhabited the columnar basaltic isles towards the Pole. He equates the name Japhet with the Gaelic word for darkness, epathah,

---

[219] Pelasgian Larissa was possibly no other than the famous Argos. Ridgeway draws attention to the fact that the citadel of Argos was named Larissa, and "King Pelasgus" of Argos somewhat supports such a view. Argos, or Argolis, compares with our name Argyll, In which Arisaig is included, and is placed conveniently by the many isles with which Argos was associated.

[220] *Antiq. of the Jews*, I, i, 6

"an original name for all the northern nations later subdivided into the western race of Gomer or Cimmeria and the eastern race of Magog".[221] He thus identifies the Cimmerians with the Hyperboreans.

In the ancient myths concerning Hades, the guardian of its outer portals was the two- (or sometimes three-) headed dog Cerberus, who breathed fire and whose neck and tail were serpentine. What was the idea behind it? I have previously spoken of the isolated mountain Ben Cruachan, the "Bloody Serpent", an extinct volcano straddling the centre of Argyll, as having been the original Mt. Parnassus, the great shrine and oracle of the God Apollo. Myths sometimes show a tendency to overlap, and without diminishing the lustre of Parnassus it is possible that the same granitic pile, most individual and outstanding of Scottish mountains, may have originally also acted the role of Cerberus. There are curious traces of its connection as a monstrous stone dog in local folk-lore. Looked at from the west, especially from a site by Loch Feochan, it gives the impression of a huge dog's head with its two outstanding peaks answering to two pricked-up dog-ears, an impression emphasised if one stands on the headstone of the serpentine prehistoric group of stones by the lake's shores as I have done. Then at Dunollie, by Oban, is the Dog Stone, a composite mass of "Drift" materia, related in some way to the Ben, to which stone traditionally Fingal used to tie his "dog". Again, at the mouth of Loch Awe, which flows at the foot of Cruachan, is the small sea-inlet named Dog's Head Loch, which geologists believe was once the outlet for Loch Awe's waters into the Sound of Jura. Near this is the serpent mound of unhewn stones at Loch Feochan forming an elongated letter "S", at whose head stood a cairn with an altar, from which were excavated flint knives, burnt bones, and charcoal. From this site it is said that the sunrise at the summer solstice appears exactly between the two upstanding peaks of Cruachan.

There may be an additional link between the Dog symbol and Phoebus Apollo, although at Parnassus the god was the Pythian Apollo, yet it is not so contradictory as it might seem. The epithet Pythian was applied to the god because he selected Parnassus as his special abode and expelled from it the monstrous serpent Pytho, produced by Ge or Gaea, the Earth, which haunted the caves of the mountain and was slain by Apollo with his first arrows. The inner meaning, as I see it, was that it was a volcano, in the same way that Cerberus, breathing fire, symbolised the same thing. Furthermore, Apollo Phoebus was the great emanation of the god of light, the life-giving, the pure, the holy. That he was regarded as the sun has many objections, the main one being that Cronus-Saturn was the visual representative of our orb, and could scarcely be succeeded by the same heavenly body under a totally different name. Phoebus really represented the far greater sun, Sirius, otherwise the Dog-Star, whom the astronomers learnt to venerate as the seat of the Almighty, the Star of Stars. Herodotus mentions that the Cynures, who dwelt in the Argive lands, were the aboriginal inhabitants, who alone "seem to be Ionians".[222] They dwelt, he adds, between the Argives and Lacedaemonians, and this, in my reconstruction, would tend to place them just about Lochs Fyne and Akin or even nearer towards Oban. Their name would seem to be connected with the Greek kyon or kynes, implying that they were devotees of the Dog Mountain, terrestrial equivalent of the star Sirius.

---

[221] *Ins. Brit.*, pp. 13, 14.

All this region is redolent of the ancient Underworld cult. To this day an ancient burial-ground on the islet of Inishail, in Loch Awe, at the foot of Cruachan, is believed to be the haunt of the spirits of the dead waiting to be moved on, of whom many hair-raising ghost tales are told. At the head of the same Loch was the supposed site where the souls underwent the torments of purgatory.

But outstripping all these many strange survivals of a long-distant time which the advent of Christianity was powerless to check, the real heart of all the mystic cult was centred in and around Mull, Iona, and Staffa, to which I shall revert a little later, for here we discover, I believe, the solution of much which dominated the Egyptian cult of Osiris and Horus, and also that of the god Apollo.

For the moment, I must leave the north, for the belief in the region of Hades was by no means confined to Western Scotland and the Isles. It was equally dominant in the south-west, in South Wales and Somerset, where remarkable traditions surround the ancient town of

---

[222] Her., viii, 73.

Glastonbury. The two regions, separated as they are, were closely co-ordinated, the reason being that the cometary body afflicted both in varied manner. To the south-west we now turn.

I

WHERE PHAETON FELL

> "I have not sought nor do I seek to ensnare men's judgments,
> but I lead them to things themselves,
> and to the concordances of things,
> that they may see
> for themselves."
>
> Francis Bacon: *The Great Instauration*

In the Severn area, in Somerset, and, indeed, in the coal areas of the south-west, there remains an accumulation of traces of this same Underworld cult which we have seen to be so prominent in the north-west. In many respects Glastonbury, the ancient Avalon, seems to have been the very nexus of this intelligible belief, and in this south country we may discover the locale of tin and amber, as also the Eridanus river related to Phaeton, and once again the Cimmerians.

As we have noted, Herodotus classified as interrelated the Cimmerians, tin, and amber, coming from the "ends of the earth", while, as for Phaeton, we have the suggestion of Plato that his "escapade" was the cause of the catastrophe which submerged Atlantis. There is a myth to the effect that Phaeton's sisters, daughters of Helios, mourned the death of their brother on the banks of the river Eridanus and that their tears turned into amber. Three of them were named Eglé, Phaethusa, and Lampeter, who bore the surname of the Heliades. Of the first two I can say nothing, but it can scarcely be by mere chance that one of these names survives in Lampeter, an ancient town between Carmarthen and Pembroke in the region of former great destruction.

The history of amber is curious. As all know, it is the fossilised sap of Tertiary trees which were stripped of timber by vast and uncontrolled waves of electricity, and which has accorded it a certain magnetic reaction. It is a fact that gives a certain piquancy to the myth that Phaeton's sisters' tears were transformed into amber or ηλεκτρον, as the ancients called it. It seems to depict in poetic vein the fate of trees in the region of the Eridanus.

Also associated with this fabulous river were certain isles at its mouth called the Amber Isles, or Electrides, for the same reason.

Geographers, in search of classic sites to fit into the picture, pitched on the river Vistula as the Eridanus because amber has been found in the shallow waters of its vicinity. With even less justification it was claimed as the river Po, in Northern Italy, but there has never been amber in the Mediterranean, or none traceable. The truth is that amber is a product of the Flood epoch, and its sources are to all intents and purposes confined to the Baltic, the North Sea, the Frisian Isles, and certain parts of Britain. This was the view of the ancients, for Pliny, in his Natural History, says that it came from the isles of the north, and we possess the account of Pytheas, of Marseilles, who sailed to the British Isles, to the shores of Norway, and entered the Baltic for amber. It was accounted a sacred stone, and is frequently found in tumuli for reasons which may seem apparent.

It is probable that a quantity of amber is lying deep in the sea-bed around our coasts, concealed in seaweed. My mother as a little girl found a large piece near Lowestoft. Hector Boece tells of amber in his day in quaint fifteenth-century language. "Among the rocks and crags of Orkney," he says, "was found ane maner of electuar and goum [gum] hewit like gold, often entangled with weed." He describes how some herdsmen in Buchan found a great piece, "as big as a horse", and threw it on a fire because of its pleasant smell. Its colour was of gold and it shone like the light of a candle.[223] It was in fact found only in those areas which had been afflicted by the fires of heaven. The sap, which often contains the remains of small insects embedded in it, was fossilised by oxygen, carbon, and silica.

South Wales, from Pembroke to the Severn at least, was renowned as the realm of Pluto. A writer as late as the time of Elizabeth said that "the centre of the kingdom (of Hades) was the Dark Gate of Carmarthen".[224] This "Dark Gate", one of the traditional entrances into Hades, has been identified with Carmarthen Van, an extinct volcano from whence rises the turbulent Twrch, and it lies near Lampeter, and the ancient road skirting the Van is named Sarn Hellen.

---

[223] *Hist. Scot.*, i, 10.

[224] *Heraldic Visitation of Wales*, Welsh MSS. Soc.

Pembrokeshire was formerly named Dyved, and earlier yet Demetia, after Demeter, another of the names of the goddess of Hades. In the Prescelly Mountains in these parts, once all aflame, are the vestiges of many Druid rings, testimony to their sacredness in the eyes of the prehistoric peoples. A well-known petrographer of the Geological Survey, Mr. H. H. Thomas, several years ago apparently settled the vexed question as to the origin of the "blue stones" (or "Foreign stones") in the inner ring of Stonehenge as having been brought from Prescelly to that famous astronomical temple on Salisbury Plain. To the original builders of Stonehenge there must have been some great and sacred incentive when they undertook such a mission as to convey the stones so considerable a distance. Mr. Thomas, be it noted, had before him none of the evidence to influence him of an antiquarian nature. He arrived at his conclusions solely as a petrographer.

The Devil himself haunted these scenes of former fire and dissolution! *The Mabinogion* relates how Pwyll, Prince of Dyved, when hunting at Narberth Castle met the Fiend himself. Strange hounds, white in colour with scarlet ears, chased off his quarry and were in turn driven off by Pwyll, when a huntsman, riding an enormous horse, arrived in a fine rage, and was recognised at once by the Prince as the Fiend. Hot words were exchanged, but ultimately the quarrel was adjusted and the two made a pact. They agreed to change places for a year, and when it was over the Prince returned from Hades and resumed his mortal life, while the Devil, who had adopted the semblance of Pwyll, retired to his nether regions. Pwyll is a leading character in the Underworld cult and figures in many traditions. The Devil's hounds were called the Dogs of Annwn, the Welsh name for Hades, and to see or hear them by night flying through the air emitting blood-curdling yells and howls as they scented their quarry betokened an early death which never failed.

The same Underworld cult appears to have been related to Gower Peninsula, Glamorgan, at whose southern extremity, jutting far into the Bristol Channel, is that strange limestone islet or rock called "The Worm", another name for the Devil, representing a dragon or serpent, a natural formation. A long narrow ridge, it ends abruptly in a wedgeshaped crag standing 200 ft. above the sea upon which sprouts a little grass and marine weed. The head of the stony monster faces the Atlantic breakers with all the frigid indifference of the Sphinx, and forms the outer of two islets linked by a narrow neck, appropriately called "the Devil's Bridge". The body aforesaid, a hump-backed ridge, is joined to the long tail of narrowing rocks to the shore. It would be impossible to devise a more perfect natural example of a fabled dragon, and hence, doubtless, its name.

Its sacredness in the eyes of the ancient dwellers in these parts is shown in various ways. On the mainland opposite the Worm are the remains of a large cromlech and vestiges of former rings. The so-called Goblin Stone, now in Cardiff Museum, with a dragon head and indecipherable hieroglyphics, appears to be an idol or amulet of the monster. A serpent or dragon was symbolical of Cronus-Saturn, and it would seem as though Avienus, whose peregrinations may be traced to these parts about the Severn and South Wales, refers to it after mentioning two isles which answer to Steep Holm and Fiat Holm, in the Bristol Channel, in his Orae Maritimae: "Then the sacred mount raises his head bristling with rocks. It is dedicated to Saturn, and the sea, bubbling up, breaks on a vast and rocky place." It would be difficult to find a more comprehensive description of the Worm in a few chosen words.

It is just possible that Plutarch in his De Facie in Orbe Lunae was alluding to this Devil's stone when he related that Saturn was held prisoner by the power of Jupiter on an island near Britain, and that while he slept his moans and groans were interpreted by certain wise men who by this means could predict the future. In this comatose condition Saturn (he continues) was attended by many genii, his companions, and such was the reputation of this oracle that the Emperor Domitian despatched his trusted counsellor Demetrius to visit the island. He was accompanied by a few Britons who were regarded by their compatriots as sacred, and when he was there some strange emanation took place which the wise men described as the passing of genii. The air grew black, apparitions were seen, a tempest arose and fiery serpents and whirlwinds afflicted them. They told Demetrius that when these things happened some of the aerial gods or genii ceased to live, and though they were beneficent, "at their death they turn all things to confusion, make tempests, and infect the air with pestilence". The conclusion I draw from the foregoing is that Demetrius witnessed by mere chance a meteoric storm and that Druid seers improved the shining hour by giving him a lesson on meteorism. I should incline to place the venue of this encounter rather in the neighbourhood of Iona or Staffa except that it would have been almost inaccessible to the Roman Demetrius.[225]

The genii of the Underworld cult were often the subject of invocations. A stone from Achindavy bears the words, "*genio terras Britannicae*"", showing accordingly that someone in the Roman world put faith in the demon or devil of Britain. At Chester a stone was found engraved with the words "*Genio Averni*", to the Demon of Avernus.

This is a notable invocation.

I have likened Avernish to the Underworld Avernus in the region of Homer's Hades, but it seems as though it may have been used by the Cimmerians for a region of the south as well. Avernus has been placed in Italy and identified with a crateral lake not far from Vesuvius, but the Cimmerians were not an Italian people. Yet, according to Smith's *Classical Dictionary*, "Lake Avernus was celebrated in mythology on account of its connection with the lower world. On its banks dwelt the Cimmerians in constant darkness."

In Britain it was associated evidently with the river Severn, some centuries at least before Rome was built. From Robert of Gloucester comes a curious story of how when Locryn, the son of Trojan Brutus, reigned, he took as his mistress a beautiful Danite woman named Astrild, by whom he had a daughter named Averne. Locryn, however, was betrothed to Gwendolen, daughter of the powerful prince Corineus, Duke of Cornwall, whom he was compelled to wed for reasons of state. So he built a secret habitation underground where he concealed Astrild during the lifetime of Corineus on the pretence that he went to sacrifice to his household gods. On the death of Corineus, Locryn attempted to depose Gwendolen, a "sterne wumman", who summoned her father's retainers, and in a fierce battle her faithless husband was slain. She then caused both Astrild and Averne to be drowned in the Severn, but as Averne was her "lord's daughter", and of his kin, she ordered the Severn to be called Averne after the wench, "though divers tongue cliped it Severne", concludes Richard. His capital, according to the same authority, was Cirencester, and it is possible that the underground habitation of Astrild was accidentally discovered in 1685.[226]

---

[225] South Wales is very subject to strange tempests and meteoric disturbances, related sometimes to colliery explosions.

Whether or no Richard's story explains the name Severn, it is certainly a variation of Averne and Havren, its Welsh name. Was it the Avernus? In more than one particular the same names relating to Hades seem to have been applied to the south as well as the north, and in view of the destruction which at some distant time afflicted the regions of South Wales and Somerset it is perhaps understandable, especially since in both areas the Cimmerians were involved. The Severn certainly lay in the midst of a considerable holocaust at some geological period, with which the coalfield was closely related, and it is probable that the vortex of such a visitation was felt in Pembrokeshire and Carmarthen.

All this region is exceedingly carboniferous. The original soil was the Old Red Sandstone as forms the bulk of the Brecon Mountains skirting the coalfield. Over this, at some ancient day, mountain limestone was deposited in many parts, above which is found millstone grit in patches and then the coal-bearing seams, these being divided by masses of sandstone interspersed with deposits of shale, most of the seams lying on a co-extensive cushion of clay. The coal-seams answer generally to three classifications: the upper coal measures, highly bituminous and inflammable; the Pennant Grit, less plentiful, sandwiched between beds of hard sandstone; and the lower, the anthracite, containing a much larger proportion of carbon, which produces a much fiercer heat and less smoke. To the north of Swansea, in the valleys of the Tawe and Twrch, the coal is almost purely anthracite. The lower seams are rich in ironstone.

---

[226] In 1685, some labourers working in a gravel pit at Colton Field, near Cirencester, found a secret dwelling entered through a cavity on a hill-side. They discovered a hall with two long tables which crumbled to dust directly the air entered the interior. A passage led to a kitchen with kettles and pots of brass or iron eaten through with rust and canker, and beyond another room with rugs and furniture which also collapsed. Stairs had broken down through age. Another square-shaped apartment was ornamented with carved work and images, evidently a place of devotion. At its upper end were several urns with ashes inside and others with coins of gold, silver, and brass (taken by the finders and untraced), a sepulchre bearing the image of a man with a club in his hand, and two embroidered heads. (Papers of Dr. Richard Parsons, Diocesan of Gloucester and Vicar of Driffield; in the Bodleian Library, Oxford.) Unfortunately neither the relics not the site were preserved. The account points to a considerable age, since the secret habitation had been occupied.

Geologists agree that the coal measures owed their inception to some violent upheaval, and that in Glamorgan rich vegetation flourished on the borders of a saline lagoon or lake fed by various streams. The most interesting river, however, is the Twrch, an impetuous stream, rising in Carmarthen Van, in whose valley are situated most of the valuable anthracite seams. It unites finally with the Tawy and debouches into the sea in the vicinity of the Worm. Pentwrch, on the Twrch, possesses one of the chief deposits of iron-ore.

It is evident that the causes which created the anthracite were more powerful in operation than those forming the upper layers, for in the Twrch valley the earth must have yawned open in a series of narrow but intensely deep abysses, sometimes reaching 6,650 ft. in depth, and these swallowed up the vegetation swept into the chasms by violent tempests and whirlwinds where the forest growths were compressed into coal or fossilised vegetation by the action of oxygen, nitrogen, carbon-monoxide, silica, and other gases. Thus the masses of flora were sealed as the fissures closed up again, these acting as kilns buried often very deep in the quivering earth, the former woody growths capped by accompanying *materia* which was also carried. By low temperature distillation coal produces many combustible substances, such as ammonium sulphate, fight oils, motor spirit, and other original gases, thus proving the original causation of the coal.

Geologists classify the carboniferous age as very early because coal is wedged between Secondary and Tertiary rocks. The coal epoch is assigned a position next the Old Red Sandstone, anterior to such deposits as sandstone, marls, gypsum, clays, chalks, and sand. What these learned scientists fail to take into account is that such a phenomenon as the Drift or Flood can have been celestial in origin as they search for a solution under the earth instead of above it. The Flood epoch could have occasioned the very phenomena we witness in the coalfields, and it is not feasible to believe that the British Isles could have suffered two such major visitations. Let us observe, too, that coal, like amber, is situate in the corresponding regions of latitude. Thus there is little coal in Europe away from the general incidence of what they term the Drift, and where coal is found in outlying parts, as in North America, we also find evidence of the same event.

If we note the general line of distribution of Britain's coal measures, it is seen to follow a direction from north-east to south-west with occasional deviation. In the north-east is the Fifeshire coalfield, the Northumberland, Durham, Yorkshire, Derby, Stafford, down to South Wales, and the Bristol coalfield. Here and there are outliers, comparatively speaking, as the Lanark coalfield, the Ayrshire pits, and others in Ulster. Coal from different areas often differs owing to the differentiation in gases. In Northern and Western Scotland carbons were mainly absent.

With the situation which may be conjured up in the valley of the Twrch may be linked the volcanoes operating in the Prescelly Mountains, so evidently sacred in the eyes of the ancients, where, south of Foel Trigarn, is a circle like that of Stonehenge's Blue Stones, and the remains of at least eight other circles. Pembrokeshire has coal, iron, and slate, and we find it traditionally with Carmarthenshire regarded as the scene of Hades or Annwn, with the entrance where the Twrch suggests our word Torch, a burning brand, and if we consider the proximity of Lampeter (where gold was once mined), and the surroundings as a whole, it may be possible that here was the ancient Eridanus, the river of Fire into which Phaeton was hurled by Zeus. Pembrokeshire at one time was named the Province of Ros, for no ostensible reason unless it were related to Tartaros (c.p. Gael *traith*, shore, and Ros), of the ancients. Tartaros was the alternative name of Hades and might have applied to either or both of these destroyed regions. Pembrokeshire formerly possessed a great extension of land stretching towards Ireland.

I propose that the "Black Abyss" of Hades was a reference to the product of Hades. The Romans called coal "black agates", and Boece terms it "black stones giving prodigious heat". In like simile the "Iron Gates," traditionally binding Hades, answer to the iron mines which largely border the Welsh coalfield. Pluto himself, the presiding genius of this realm, was conceived in works of classic art as a sturdy, curly-haired, bearded man of Celtic type carrying a miner's pick-axe. He was regarded as the donor of wealth, and the myth says that Zeus deprived him of sight that he might distribute his gifts blindly without regard to merit. It may suggest that it was deemed to be of no merit in obtaining coal, since it was to be had for the risk of mining it, but yet bestowed wealth on those fortunate enough to acquire it.

There was undoubtedly early traffic in coal and it is a legitimate doubt whether "amber" were not a synonym for coal, rather than the fossil sap to which we accord the name, for, as said before, the Greeks called it *elektron,* and if coal were produced by the medium already explained and at the same time as Phaeton gave us amber, the origin only differed in degree. There are some strange ancient names of roads in South Wales which tend to throw a sidelight on the traffic in coal.

Across the Severn into Gloucestershire from about Tortworth, with the significantly named two Sodburys on its outskirts, and extending down to Hot Wells at Clifton, is the Bristol coalfield. Ancient roads from Wales to the English coast point to the importance of coal traffic. One road started at St. David's, Pembrokeshire, and ended at Hamo's Port, Southampton. It passed by Kenfig, a town destroyed by earthquake in the sixteenth century, and then through Caerleon, Newport, and Caerwent, its local name being Heollas or Heôl-y-Sheel, Hell, or the Road of Hell. Another such road deviated at Kenfig to service the coalfield farther north and rejoined the main road again at Caerleon. This route continued to Portskewit, the peninsula at the mouth of the Wye where stood a strong fort and an ancient ferry across to the English shore, called one of the Three Ferries of Britain, and from Aust, on the Bristol side, it divided into two parts, the more northern passing by Iron Acton (an iron site) to the Sodburys and finally to Hamo's Port; the other, passing *via* Bristol and Bath, joined the Fosse Way to Seaton, its name before it merged into the latter being the Via Julia. This name has been claimed as derived from Julius Frontinus, who defeated the Silures, but the derivation was doubtless from the Gaelic word *gual* (pronounced jual) for coal. It was, in short, a coal road.

All this traffic, from the extreme of Pembrokeshire, crossing the Severn, and making its way to Continental ports, points to a lucrative export trade in this commodity. Sir William Ridgeway and others have pointed out the traffic of minerals to the Continent, as no doubt was the case with bronze, tin, lead, and so forth, but it also indicates the demand for coal. Nevertheless, although we hear of the search for amber in Britain, we are told nothing about coal, and, valuable as amber was, coal was invaluable for utility purposes. For the manufacture of steel, substitutes such as charcoal and all other devices could never reach the temperature of coal furnaces.

It has been claimed that the discovery of coal was of comparatively late date. Was it? Ancient and abandoned coal-mines have been found which show considerable antiquity. One such was opened up at Bally Castle, Fair Head, Co. Antrim, in 1770, when miners pushing forward an adit in an unexplored part of a cliff unexpectedly discovered a passage cut through the rock, which had become very narrow owing to "incrustations" formed on its sides, obviously stalactites. The miners, after removing the obstruction, entered along it. The account continues:

"It was found to be a complete gallery which had been driven forward many hundred yards into the bed of coal; it branched out into thirty-six chambers where coal-miners had carried forward their works. The chambers were dressed quite square and in a workmanlike manner; pillars were left at proper intervals to support the roof; and, in short, it was found to be an extensive mine wrought by people at least as expert as the present generation.

"Some remains of the tools and even of the baskets were discovered, but in such a decayed state that on being touched they fell to pieces. Some of the tools appear to have been of wood thinly shod with iron. The great antiquity of the work is evident from the fact that there-does not exist the most remote tradition of it in the country, but is more strongly demonstrable from the sides and pillars being covered with sparry incrustations." [227]

It is perfectly well known that stalactite and stalagmite formations of lime require an enormous period to develop, and the condition of the miners' tools and baskets in a protected mine would seem to point to a period long before the Roman occupation of Britain.

---

[227] Rev. Dr. Hamilton: "*Letters on North Coast of Antrim.*" (What. *Ins. Brit.*, pp. 310-11.)

That coal was associated with Pluto is supported by the old names borne by these roads, such as Sam Hellen, Heôl-y-Sheel, and the coal area of Nicholas in Glamorgan, for Nicholas, although accorded the honour of sanctity by the early Church, like many another pagan deity stood for the Devil, as "Old Nick" does still, an instance of folk-lore defeating doctrine! I will terminate my observations on coal with one further item of evidence. There is a geological fault which cuts through the length of Britain from Fifeshire to South Wales, and it is along and on either side of that "fault" where we find the main coal-fields. Some tremendous occasion must have operated to produce this and other such "faults", lines always subject to magnetic influences.

I want to touch now on another aspect of this Hades. I have merely conjectured that the Twrch might have been the original of the Celtic Eridanus, and Whatmore raises an intriguing question although he does not affect to answer it. He appears to regard the Eridanus as identical with the biblical Jordan, a river certainly blackened by the fires from Heaven. He remarks:

"The Scythian or Britannic Cimmeria had an eastern counterpart known as Gomorrha, which with Sodom lay in that part of Jordan (constellationally the river Eridanus), where wickedness was once supreme and where the fire and brimstone rained down by Jehovah answered the flaming fire of our Erebus."[228]

Cryptic words these, but with an implication that the British Hades provided a link with the destruction of Sodom and Gomorrah. It was in fact an event of supreme importance, dismissed summarily in Genesis (a purely doctrinal compilation) which was really not only coincident with the Flood but, so far as Sodom was concerned, was the same identical event, told in other words, of the destruction of the Giants at Tartessus, for Tartessus was the same city as Gades and so was Sodom.

Of the event itself passages speak of the regions affected, not as themselves completely submerged, but as left desolate and uninhabitable in parts for forty years. The Hebrew word used to describe it is "*haphâc*", identical with our word havoc, like so many Hebrew words. Of Sodom, Josephus says:

---

[228] *Ins. Brit.*, p. 43.

"It is related how, for the impiety of its inhabitants, it was burnt by lightning, in consequence of which there are still remainders of that divine fire, and the traces of the five cities are still to be seen."[229]

Josephus may have been right or merely pious in his view, but one of the remainders was a lake of pitch or petroleum called Lake Asphaltites, although it had deteriorated into a mere pond in the days of the Maccabees, as such meteor-formed lakes frequently do unless deeply buried. It left, however, a residue of heat and water of a healing quality, and we read that Herod, suffering from the disease that proved mortal, took the hot baths and drank the sweet waters from Asphaltites, called Callirhoë.[230] Strabo mentions these hot and curative streams as at Gadara, and this city appears to have been the same as the Atlantean Gades, Kadesh, Sodom, or Gaddir, also known as Tartessus. Biblical authorities have to admit that Tartessus or Gades lay in the west!

I cannot pursue the path farther in this direction in detail at present, but I may point out that the Bristol coalfield stretches from the Sodbury area to Bristol, a space of some ten miles by five. This strata runs to Hot Wells, adjoining Clifton, at one time very important for its thermal waters, a rival to Bath, which city, if legend be true, derived its thermal waters from a stream that poured into the Avon at Swineford, lying between Bath and Clifton. The direction of this stream suggests a subterranean origin towards the Sodbury area, whose name, so reminiscent of Sodom, is a reminder of a former volcanic region. According to both Isaiah and Ezekiel, incongruous as it may seem from the accepted chronological point of view, Sodom was apparently really only destroyed in Isaiah's time and not long before Ezekiel's, as the texts reveal. Such being the case, a passage of Ezekiel, bearing on the destruction from the heavens of the land of Mizraim or Egypt, may not be so inappropriate as it might seem:
"Behold, I am against thee, Pharaoh, king of Mizraim, the great dragon that lieth in the midst of his rivers, which (who) hath said, 'My river is mine own, I have made it for myself . . .'"

---

[229] *Wars of the Jews*, IV, viii, 4.

[230] *Op. cit.*

"Behold, I am against thee and thy rivers and I will make the land of Mizraim utterly waste and desolate from the tower of Seveneh even unto the border of Cush."[231]

The prophet then declares that the land of Mizraim in the above regions shall be scattered throughout the countries, that after 40 years they shall return, but as a "base kingdom", never to exalt itself above the nations, and should be conquered again.[232] If we apply these grim words on their merits to the Hades region of South Wales and the Bristol Channel, "my river" answers to the Severn, and the "dragon" may perhaps be a satirical reference to the Worm. The "tower of Seveneh" may be compared with the ancient fort of Portskewit which commanded the Severn mouth, one of the Three Ferries of the Triads. The lands which became uninhabitable for 40 years from Seveneh to Cush, of which Ezekiel says, "No foot of man shall pass through it, nor foot of beast, neither shall it be inhabited forty years," are words not only indicative of the tremendous havoc wrought over this entire region from north to south by divine power but of the prophecy after the event, for no human being, even if we believe he may be inspired by the Deity, could predicate the area so completely by name. It is all related to the cause which subsequently gave this west country the reputation of being the land of Hades, a superstition continued as late at least as in the reign of Queen Elizabeth. It bore no relation to the Egypt in the Mediterranean.

The Welsh coalfield is to this day peculiarly susceptible to subterranean disturbances and the release of dangerous gases causing pit explosions and mining disasters. In past times such dangers must have been more pronounced. Procopius, in his History of the Goths, reports a strange story to the effect that of old time in Brittia men built a long wall, (probably the Wall of Ostorius), cutting off a great part of the island, where the soil and men were different. The eastern side of it had wholesome air, but on the western it was impossible to live for half an hour, for there were innumerable "vipers" and "serpents" and

---

[231] Ezek. xxix, 3.

[232] It will naturally be objected that the disasters enumerated by Ezekiel could not possibly relate to the Flood epoch placed by chronologists ages before his time. To discuss it here would entail an analysis of O.T. history and chronology, and I can only state that both are displaced for doctrinal reasons many centuries from their rightful order. This applies especially to Ezekiel's prophecies from chaps, xxv to xxxix inclusive, which largely conceal past events, were written by later scribes being ex post facto oracles, a recognised method of recording occult events.

III

EGYPT'S HIDDEN TERROR

> "O Egypt! Egypt! fables alone of thy religion will survive,
> equally incomprehensible to thy descendants;
> and words cut into stone will alone
> remain telling of thy pious deeds..."
>
> *Apuleius: Dialogus Hermetis Tresmegista*

The ancient civilisation of the land we call Egypt has been pronounced by archaeologists as flawless of its type from the very first. It reveals none of the painful steps from primeval beginnings passing through the Palaeolithic, Neolithic, and Bronze Ages to that of Iron. It apparently burst upon the scene in exotic radiance, its perfected civilisation accordingly having been described as a miracle. Science cannot admit any such miracle and another explanation must be forthcoming.

Observe how strange was this ancient Egyptian civilisation. It consisted usually of isolated settlements along the banks of the Nile, principally in the Delta, and spread over considerable and largely separated distances, mainly inhabited by religious communities. Strange in that while these mysterious pioneers settled in the Nile Valley, bordering on Asia and Africa yet partaking of neither, they showed no desire to radiate their culture to those either east or west. Strange also in her monuments so plentifully misread by modern interpreters. Strange above all that her religion was based on terror of sudden extinction related to the Flood. And the whole was essentially Celtic.

The most important key to Egypt's past is the predominance of the Celtic deity Hermes who in his dual aspect of Thoth taught the Underworld faith and possessed an absolute ascendancy over the minds of the people, and as Ammon. All that has been said previously in regard to the trend of civilisation as having emanated from the British Isles points accordingly to Egypt's true source of parentage.

Although the importance of Thoth is manifest in Egypt's civilisation from the first, it is of significance that there is no trace of the worship of Saturn. Egypt possesses no unhewn megaliths on which no tool may be laid, no monstrous primeval stone idols like those of Cornwall, no Cyclopean buildings, no round temples, and no cromlechs. Yet, as we have seen, such relics survive in India, the Pacific, in Peru, and even as far north as on the Yenesei river in Siberia. As such monuments are discovered in ore-producing regions almost entirely, thus indicating the maritime explorers' world-wide search, it might be argued that since Egypt contains no valuable ores the absence of their relics may thus be accounted for, although they must have surveyed the country, which goes also for the surrounding lands, the Balkans, Turkey, the Greek Islands, etc., placed in a highly seismic area. None of these, so far as I have been able to trace them, possess indications of the Saturnian cult, or, indeed, anything which precedes the uprise of the Dionysiac period.

The absence of Saturnian relics in Egypt leads to the conclusion that he was a discarded god from the first settlement, and that he had become instead the evil spirit Set, or Typhon, or Apap, who destroyed Osiris and all Osiris represented. Horus now occupied the place formerly Saturn's, but presiding over all was Ammon. Immense statues of the gods and deified kings were hewn out of stone, always austere and covered with descriptive hieroglyphics, but Set was relegated to the rank of a devil with a long tail. Since, as the evidence shows, Saturn worship prevailed in the North until at least the Great Catastrophe, the inference may be drawn that Egypt was colonised and mainly inhabited by priests of the former Hierarchy who either anticipated the impending disaster or succeeded in escaping from it, and who introduced the reformed cult of Ammon and Osiris.

It is no mere coincidence that the ancient men who first mined copper at the extremity of the Sinai Peninsula erected beehive huts exactly like those used by prehistoric miners in Caithness, Cornwall, and Dartmoor. It is possible that the early explorers, surveying for ores, and who have left their traces in the Indian and Pacific Oceans, first sailed round the coast of Africa from Britain, rounded the Cape, discovered the gold mines at Great Zimbabwe, Rhodesia, and sailing on reached the Red Sea, found copper near by, and so approached Egypt from the south, thence finding their way to India and the

Pacific. But to these ancient men the valley of the Nile, with the arid and oreless mountains, offered little inducement, until the day dawned when reports reached the Hierarchy that here lay a country of great fertility, watered by a great river, enjoying a perfect climate, and in no way seismic.

An aspect of Egypt's civilisation never stressed as it might be is that its antiquities are almost without exception of a religious character, including in that category pyramids and rock tombs or *mastabas*. Scarcely a sign that represented the secular life of cities has survived, even including foundations. It may be objected that only temples and religious edifices on which they lavished wealth and erected regardless of cost were likely to survive, yet nowhere in the world (except possibly along the coast of Peru) is there so preservative a climate. Much more in the way of secular remains have been discovered in Iraq and in Central America, the latter set in a hot, damp climate where the tropical forests almost as though they possessed arms in course of time thrust their way through great stone buildings and broke them up.

Students have often been surprised at the comparative paucity of Egyptian remains. Herodotus says that when Cambyses, the Persian, invaded Egypt there were 20,000 cities, but in this he cannot be regarded seriously. Diodorus says that in the reign of Ptolemy Lagus (323-285 BC) they numbered 3,000, but if we reduce this figure to 10 per cent of surviving remains it is far beyond the mark, The very foundations of her most prominent cities are lacking in most cases and with such historic places as Heliopolis, Tanis, Abaris, and many others (although Egyptologists have professed to identify them), this absence of identifiable sites is peculiar. After all, even in the damp climate of the British Isles and Scandinavia, foundations of prehistoric and, as has been shown, antediluvian sites still remain in situ, as well as traces of the domestic life of the people. The wealth of cities yields nothing in Egypt beyond deposits in rock tombs, and even the real site of Memphis remains in some doubt.

We have Scriptural and Greek warranty for the act of the Pharaoh who removed the people from the valleys to the hilltops as a major act of policy, yet the heights of Egypt are innocent of an indication of any one such hilltop town. To find evidence of this great operation or one identical with it, recourse must be had to the Wessex country of England and to Wales. How are these matters to be explained?

The overwhelming signs of ecclesiastical dominancy in this southern Egypt, whose kings were priests and whose piety is flamboyantly exhibited in every temple and tomb, are wrapped up in the dogma of the Underworld which so obsessed them and point to another characteristic of the population, the prevailing dread of some impending catastrophe. It is evident in their monuments and the earlier they are the more prevalent it was. It might be explained by an ancient tradition which said that the gods fled to Egypt to escape Set or Typhon, for if this were the case, and the founders of the land by the Nile were aware of the fearful chaos and destruction which happened in the North, it is natural that they would live in terror lest a similar fate might befall them despite their precautions.

Fear of sudden extinction is not unknown to those of the present generation when at any moment of the day or night immense bombs might, and did, sow wide destruction over great areas, so that most people lived in expectation that they might be the next victims, as a result of which large numbers were evacuated or sought safer regions while those who remained took refuge in deep shelters. Hundreds of thousands were killed or maimed and yet how trivial is the worst that man can contrive as against the stupendous armoury of the Almighty!

What would be our plight if we were convinced that the world was destined to be destroyed at a certain date on the authority of the world's greatest astronomers? There is therefore small wonder if the fugitives from the Great Catastrophe and their successors, with the true facts vividly engraved on their minds, were terror-stricken.

This ever-present dread was evidenced when they placed over the lintels of their temples the emblem of the Winged Globe, beautiful but sinister symbol of the celestial weapon, affording a constant reminder of this transient life. It was placed there, according to inscriptions, to commemorate the victory of Horus over Set after Osiris had been cut to pieces by him, but in reality it provided a grim commentary of the sombre fact that a celestial body had struck the earth and had destroyed millions of people in sudden and horrible ways, thus emphasising the evanescence of life—here today, gone tomorrow.

Fear of such celestial destruction was, I suggest, the real mainspring of the enormously expensive pyramids and of the rock tombs. Why were the illustrious dead after being mummified and buried with their wealth concealed deep under rock-hewn mastabas as in the Valley of the Kings? We know that they expected to rise again and resume their interrupted lives, but they also hoped to escape any mutilation of their bodies which had been treated by magical formulas and would enable them to rise again in a state of transmuted perfection. They attached supreme importance to the prevention of any dismemberment of their bodies in consequence. In some tombs no mummies were found, their removal attributed to tomb-robbers, but we cannot be certain of this because tomb-robbers were comparatively late-comers in Egyptian history, for in the earlier ages the Underworld faith was too strongly held to permit of such sacrilege. There remains the further consideration, however, that many of these tombs consisted of elaborate chambers like living-rooms as seen in some of the Tombs of the Kings or at Beni Hasan which could have been occupied by the living in case of need as a refuge. In short, these mastabas may have been built for the double purpose of providing shelter for the living and also as safe resting-places for the dead.

Bearing in mind some of the mastaba-like barrows of Britain, Brittany, and those along the Atlantic shores, the Egyptian rock-hewn hide-outs may have been equally well designed as refuges for the ruling caste, kings, high priests, ministers or other prominent persons. Their motive appears to find confirmation in the expressive words of Isaiah I cited in relation to the long-chambered barrows of Britain. "Enter into thy secret chambers," he ordains. "Shut thy doors, hide thyself, until the Indignation be passed over."

There we find the solution! The Lord's fury would pass over them and so they would save their lives! If this were their outlook, little wonder that the Egyptian priests evolved their Underworld gospel, a dogma described in the *Book of the Dead*, and based on the death of Osiris, the Judgment Hall in Amenta presided over by the god who had risen from the tomb, the trial of the soul, its justification and reincarnation in due course or guilt and consumption by the monstrous Devourer of the Unjust. Its Ritual is based on events pertaining to the Flood, and thus could only have been composed by men cognisant of the facts, and so tallies with the inscription at Edfu. It accordingly follows that the rulers of Egypt were settled on the banks of the Nile at about the time of the Flood or after, and who based all their ritual on that event.

In these circumstances I can only agree with the late Sir A. Wallis Budge (formerly Keeper of Egyptian Antiquities in the British Museum), when he claims that the *Book of the Dead* was contemporaneous with the first Egyptian Dynasty or even earlier, if we realise that it was the first Egyptian Dynasty after the Flood—that is to say, after c. 1322 BC, or, as chronology instances, after the end of the 19th Ramses Dynasty. In other words, the earlier Egyptian kings, including the 19th Ramses Dynasty, reigned *elsewhere*. This statement necessarily challenges the accuracy of the dynasties as interpreted by modern Egyptologists, who are often contradictory towards one another. As the Ritual of the *Book of the Dead* was built round Osiris, once a living Egyptian monarch, who was slain by Set, it is unquestionably post-diluvian. The triumph of the cult, says Wallis Budge, was that it offered Egyptians a "glorified and improved human existence in a transmuted and beautified body among resurrected bodies of parents, wife and children".[234]

Who was the original Pharaoh later deified as Osiris? There are strong reasons for suggesting that he was the famous Sesostris, who is generally believed to have been Ramses Miammun, but who, it would seem, should have been Amenophis, Miammun's son, grandson of Sethos (or Sesostris, his Greek name), the last king of the 19th Dynasty according to Manetho. This historian affords our only direct source of information (and that second-hand through Josephus), apart from the inscriptions as translated within the past century. With the son and successor of Amenophis, Ramses III, who, as the son of Osiris became Horus, we have the last god-king of the mother Egypt, a prince who in the flesh avenged his father's death, according to Manetho, but later was deified for theological reasons. In other words, the actual history of a most critical epoch was translated to religion as it might be said was the case in the reconstruction of the zodiac in regard to certain constellations.

---

[234] Wallis Budge : *Book of the Dead*, p. 20.

Amenophis, in whose reign the climax of Egypt's antediluvian history appears to have occurred, was the Pharaoh of the Exodus, and as such agrees with the suggested date of the Flood as c. 1322 BC Of this period Manetho gives the Egyptian version, *the same being contemporaneous with a thirteen-year war*. If this be correct it must follow that the rendering of monumental inscriptions and any papyri bearing on the age, recording kings of earlier dynasties, needs close revision, since in any case they can be no more than commemorative monuments of Pharaohs whose reigns took place in the original motherland of the Egyptians. The same conclusion must necessarily apply to the many statues and records relative to Ramses Miammun and Amenophis, whereby Ramses III could only have become the first of the Ramses to reign in the present Egypt and so appears as head of the 20th Dynasty. Otherwise, why did he usher in a new Dynasty?

This logical conclusion obtains some support from the account of Herodotus when the priests at Thebes led him into the inner sanctuary and showed him a large number of "colossal statues" carved in wood. These, they told him, represented their hereditary high priests, whom they described not as gods but as "Piromis", a word translated as "gentlemen", although our word peer or nobleman would perhaps be more appropriate. The priests told the historian that before the Piromis, Egypt's rulers were gods who lived on earth with men, the last being Horus, "called Apollo by the Greeks", who deposed Typhon and ruled as Egypt's last god-king.[235] Such a statement made in the heart of the religious stronghold of the Ramses indicated a definite cleavage between the kings of the deified dynasties and the subsequent rulers. They did not specify, it is true, which monarchs were Osiris and Horus, but if the key be that Amenophis III were Osiris and Ramses III were Horus it would explain the subsequent transference from gods to piromis for reasons we may comprehend.

It would have signified that the austere statues erected, and prayers and pious texts engraved on them, were religious tributes to these god-kings, much as we erect statues to the Saints. They were fanciful effigies of the antediluvian kings who had reigned in that sacred island where lay Amenta and where Osiris presided over the Underworld. This is tantamount to an admission that the Book of the Dead, based on the apotheosis of Amenophis, who from mortal man became deified, must necessarily have been a post-diluvian doctrine, and coincident with the first dynasty which reigned subsequently. The 20th Dynasty thus inaugurated a new epoch in Egyptian history.[236]

---

[235] Her., II, 143-4.

How did certain later Pharaohs and priests manage to amass so much wealth as discovered in their tombs? Whence came their opulence in a land purely agricultural and how did they collect the vast and beautiful treasures as disclosed from time to time as in the case of Tut-ankh-Amen, Psusennes and others?[237] The costly and often extravagant temples of which remains survive, the pyramids so expensive to erect even with slave labour, and their tombs piled up with solid gold or beautiful objets d'art, delicately designed ornaments or utensils all of gold, reveal immense wealth which seems to have been in the actual possession of the very few. How, for instance, did Tut-ankh-Amen amass the immense fortune buried with him, which Mr. Howard Carter who discovered his tomb estimated at millions? I ask, because those who have interpreted the life of this monarch declare that he was a youth of no prior fortune or even great position, but who married the daughter of Akhenaten, and succeeded him on the throne. Yet—although he has been included in the 18th Dynasty, and quite unknown to Manetho, as was Akhenaten also—according to Carter, who had the throat bones examined by expert surgeons, he could not have been more than twenty when he died.[238]

---

[236] In 1898 M. Loret discovered six royal mummies in the alleged tomb of Amenophis II, in the Valley of the Kings, including Amenophis III, identified, he said, by rough dockets on the mummy bandages, which it was said was re-interred in the coffin of Seknakht. The tomb allotted to Amenophis III, found empty with no proof of any interment, proves nothing, as the tomb-temple may have been a commemorative temple. The evidence is too loose to be regarded as in any way conclusive.

[237] Treasures from the tomb of Psusennes were removed to Cairo on March 8, 1940, including a sarcophagus of gold, one of silver, drinking-cups, plates and dishes of pure gold, two solid gold bars and other solid gold relics, discovered by the French archaeologist, Pierre Moutet. (*Sunday Express*, March 10, 1940.) His is another quite unknown name to Manetho.

[238] We are told that his brief reign was unpleasing to the priests of Ammon, "for his name, like that of Akhenaten, was omitted from the king-lists, and his next but one successor, Haranhab, erased his name on every possible opportunity". (James Baikie: *Egyptian Antiq. in the Nile Valley*, p. 89.) Perhaps they were "Piromis"!

The unequal distribution of wealth in ancient Egypt, added to other indications, points to a rulership by an exclusive caste which dominated a population mainly of serfs or slaves. Their lucrative revenues were derived from the tribute, payments, and offerings made by their servants as shown sometimes on wall-paintings. Immense sums must have been acquired by the priesthood in the various schemes practised in regard to the dead which rose to a height of extortion perhaps never surpassed elsewhere in the world.

The conclusion gathered from the remains and relics yield an impression that Egypt was not a happy land. From the highest to the lowest they appear as a morbid, terror-haunted, and melancholy people with their thoughts continually fixed upon death, and completely priest-ridden.

Here and there, it is true, wall frescoes depict the more domestic scenes of life as in the mastabas of Ty, Pteh-hotpe, Neremka, and others, at Sakkara, showing them fishing, or receiving tribute, or native industries, but the tombs were all of powerful and rich men. Even so, there is a strange absence of any originality of treatment in design or colouring in the subjects such as fishing, in every instance the same old hippopotamus attacked by the same old crocodile in the same position, almost as though they were stereotyped or stock reproductions. Whatever the decorative ensemble value of Egyptian art may be, and apart from its quaintness in our eyes, it lacks animation or variation and is entirely devoid of personality as though everything were ordained along a conventional path which must never be transgressed.

That they were controlled by the equivalent of a censorship may explain why the conventionalised figures in monuments or paintings always show the features and limbs in profile unless seated, although the torso is designed looking frontwards. It could not be through ignorance because their stone figures could show the model of the figure accurately portrayed. I incline to the belief that a like regulation governed their hieratic writing, for in secular matters they possessed and used the more practical and simpler demotic form of letter. The hieratic, with its ideoform types, was more decorative, but it was a laboured system, and might be compared in a way with the methods of the monks and scribes of the early Middle Ages who spent their lives lavishly decorating missals, sacred texts, or horae.

Again, the architecture of their temples, grand as it was, and the huge granite statues of the gods or kings, awe-inspiring in a way but lifeless, were all on a par with this extraordinary convention, all cold and austere apart from the colouring, thus tending to the belief that they were stereotyped in a school which permitted no individuality or innovation. There is nothing cheerful or encouraging about any of them.

The faith of this people in a future life would proclaim them a very old race, for the belief in reincarnation was the doctrine of Hermes and must have been as strongly held by them as by the Gauls, who, according to Valerius Maximus, were sufficiently confident in this belief to lend money to be repaid with interest in the next life.[239] It was a doctrine later attributed to the Pythagoreans, who adopted it from the Orphics, and both were followers of Hermes. Egyptian mourning for the dead and their funeral wailings, as described by Herodotus, afford further evidence of their natural melancholy, a trait very similar to that of the Irish Iberes. Everything indeed points to a priestly domination whose dogma was directed, not to the happiness of their present life, but to the next improved yet human existence in a transmuted and beautified body as Wallis Budge explains. Nevertheless, the ruling caste took every possible step to preserve their own present lives in the event of a celestial cataclysm.

In this category the pyramids should be included. Although they may have been designed as hidden burial-places for kings, as generally believed, and as such like the mastabas, like these too they were apparently also intended as places of refuge for the living. Many theories of their use have been canvassed, but the tomb theory does not completely solve the problem. Herodotus describes how Cheops built the Great Pyramid, and his brother Chephren the Second Pyramid, as tombs.[240] Yet, according to Diodorus, neither were buried in them because the slavery and suffering they had imposed on the people caused them to be so execrated that their victims swore to drag their bodies away and tear them to pieces.[241] Perhaps some pyramids were constructed as tombs, as in the case of the pyramid of Hawara in the Fayum, where evidence was found, according to Petrie, to show that the bodies supposedly of Amenemhet and his daughter had been burnt by tomb-robbers.[242] None the less, such methods of tombs visible to all would have been in direct contrast to the mastaba type of tomb, carefully concealed under rocky heights. Pyramids are the most prominent and unmistakable of edifices.

---

[239] Val. Max., II, vi, 10.

[240] Her., ii, 124-5.

The other aspect is that they were built as refuges for the living. Masudi, a noted Arab historian, said that the Gizeh pyramids were built by a king named Surid in consequence of a dream which predicted the coming deluge, and who, having assured himself that the world would afterwards be re-peopled. Caused the pyramids to be erected and the prophecy inscribed on their surface. A Coptic legend states that Surid ordered the inscription to be engraved in words, together with other matters. They certainly bore inscriptions, as testified by many travellers, including Herodotus himself, who describes the outer casing of Cheops as of polished stone and mentions the inscriptions, which his guide said detailed the quantity of vegetables consumed by the labourers.[243] Abdellatif, another famed Arab writer of the twelfth century, says that the inscriptions were so numerous that to copy them would require more than 10,000 pages of writing; and other Arab savants, including Makrisi, Ibn Haukel, and Edrisi, offer similar testimony. As late as the seventeenth century, Arab writers mention the inscriptions; while in the fourteenth century a German knight calling himself William of Boldensole, on a pilgrimage, states that he saw the inscriptions in various languages.[244] Thus there is cumulative evidence to the effect that the former outer casing, now peeled off, was lavishly inscribed, as Masudi relates of the unknown king named Surid.

---

[241] Diod., i, 63-4.

[242] Sir Flinders Petrie: *Hist, of Egypt,* i, pp. 194-5. We should regard him with considerable reservation.- Author.

[243] Her., ii, 125.

[244] Baedeker's *Guide to Lower Egypt,* pp. 335-6

The tradition accordingly was that the Gizeh pyramids at least were erected not as tombs, but as refuges in the event of a catastrophe. If we take the interior construction of the Great Pyramid, and in lesser degree the Second Pyramid, we may find confirmation of Masudi's declaration. That it may have been intended as a tomb as a secondary possibility should not be overlooked, and some supporting evidence exists in the great stone coffer in the King's Chamber, but empty and mutilated, minus a lid if it were a sarcophagus.[245] The pyramid's internal arrangement indicates that it was a scientifically designed edifice to resist destruction from every conceivable catastrophe and was, moreover, intended for living persons, thus confirming the Surid tradition. Here are its main architectural features:

THE GREAT PYRAMID

(1) The entrance stands 48 ft. perpendicularly above ground level, and is situated on the north side.

(2) From the entrance the descending passage leads down at an angle of 26° 41' for 320 ft. At 293 ft. it terminates in a horizontal passage and leads to a subterranean chamber hewn out of the solid rock 101½ ft below the foundations, called the Pit.

(3) The ascending passage opens upward from the descending passage 60 ft. below the entrance. Here further progress was barred by a huge triangular trap-door of granite let into the ceiling and held in place by iron cramps.[246] This plug would effectually bar the upward surge of water in the event of a flood penetrating through the outside entrance.

(4) On the same incline, 123 ft. higher, a horizontal left passage leads to the Queen's Chamber, whose pointed roof of obliquely placed enormous blocks of stone attains 20 ft. 4 ins.

(5) Continuing up the passage (No. 3) there opens up the Grand Gallery 155 ft. long and 28 ft. high, its roof formed of seven projecting courses of stone slabs. At its termination is:

---

[245] *Op. cit.*, p. 339. An Arab writer said that the coffer bore the inscription, "Abu Ama built the Pyramid in 100 days." Herodotus says its building took 30 years. Diodorus 20. and Masudi, that Surid needed 61 years to perfect it. The periods are manifestly unreliable.

[246] The granite door has never been raised. Visitors use a rough passage made by the original robbers through the limestone.

(6) The King's Chamber, reached by a small horizontal passage 22 ft. long and only 3 ft. 8 ins. high, which compels the visitor to crawl along. It expands about the centre into an ante-chamber once closed by four trapdoors of granite.

(7) The north and south sides of the King's Chamber are 17 ft. in width, the east and west 34½ ft., entirely lined with granite and roofed with nine enormous blocks of the same, each 18½ ft. in length, the ends of which rest on the lateral walls. It does not lie exactly in a line with the diagonal of the Pyramid but is 16 ft. 4 ins. to the south of centre. It stands vertically 139½ ft. above the rocky plateau forming the foundations.

(8) Airshafts were built from the King's and Queen's Chambers but were never penetrated at the very lower extremity. The lowest of these were inclined to a ground height (perpendicular) of 340 ft. (King's) and 220 ft. (Queen's). Thus the chambers could not be flooded out from above unless the waters attained these heights in sandy soil.

(9) Above the King's Chamber are superimposed five hollow chambers, four with flat roofs, the topmost crowned with immense gabled blocks leaning obliquely against one another. They would act as bumpers to protect the King's Chamber from any unusual strain above.

(10) The four corners of the Pyramid are clamped to virgin rock at its foundations.

(11) From the lower end of the Grand Gallery is a shaft which descends to the lower (subterranean) passage called the Well. Its original use has been disputed.[247]

Such is the lay-out; and analysis shows that the vast edifice, clamped firmly to its rock foundations, was secure from earthquake unless the foundation rock split. If huge rocks and burning material were rained down upon the sloping pyramid, their volition would carry them to the base, where originally a moat surrounded it. If the force and speed of celestial missiles should enable them to penetrate the veil or core, the five-tier buffer stones protecting the roof of the King's Chamber should act as an effectual check. If a deluge arose in this sandy area it would have to mount upwards almost to 50 feet before it could reach the small entrance door flush with the outer casing, while such water as might penetrate the descending passage would first descend to the Pit over 400 feet below and then swell upwards. At the junction with the ascending passage its upward career at the ascending passage would be frustrated by the solid granite plug as described. No waters, in short, could reach the King's and Queen's Chambers until they had attained to the height of the air chambers, as all apertures would be blocked by granite caps. Thus in every way that could be possibly foreseen a major catastrophe could be withstood in so far as human ingenuity could contrive it.

---

[247] Sir J. G. Wilkinson, the well-known Egyptologist of Victoria's time, explained that the well must have been bored to enable the workmen to quit the interior after blocking the passages. Egyptologists may be at least credited with boldly eccentric ideas

Lest it be objected that the object was to reserve the alleged mummified monarch placed in the King's Chamber as assumed by the coffer, and that nothing I have advanced proves the construction of the pyramid was for living persons, I advance three items to the contrary. Firstly, if the King's Chamber, and the Queen's, were not for the living, why were air-shafts built in the core? Obviously the admission of air would lead to the disintegration of the corpse, and that the final opening of the air-shafts at the base was not completed, although a simple task, is explained by reason of the fact that the pyramid has never been utilised, so far as can be ascertained, except possibly for initiation ceremonies. Secondly, what purpose did the Grand Gallery serve, having incisions in the paving leaving ledges able to be used either as resting-places or for some utilitarian reason such as the preparation of meals, storage of food, and so on? Thirdly, there is the well-shaft from the end of the Grand Gallery to the lower parts, a means whereby water could be drawn in an emergency

The Great Pyramid is ascribed to Cheops by Herodotus. Manetho knows no such name, although he wrote in Greek, but his 4th Dynasty king, called Saophis by him, is identified by Egyptologists as the same, and his period is ascribed as in the middle of the fourth millennium BC! Yet iron was employed in the construction of the pyramid! Egyptian archaeologists who relegate the vast edifice to so early a date must have overlooked this telling fact!

What has been said of the Great Pyramid applies generally to the Second Pyramid except that it was not so perfected a refuge, for the fear of a deluge was eliminated so that its chambers were erected deep underground, making it as safe a celestial bomb-proof shelter as could be needed, whereas in the case of Cheops' with its more complete arrangements it would seem that the King's Chamber was placed for some good reason over 16 feet to the south of centre, the probable explanation being that any celestial impact was expected to come from the North.

There need be, after all, no great mystery about the object of the pyramids. Have we not the evidence of the reason why the Tower of Babel, another pyramid, was erected? Josephus says:
"And by reason of the multitude of hands employed on it [the tower] grew very high, but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed to be less than it really was. It was built of burnt brick cemented together with mortar that it might not be liable to admit water."[248]

Nimrod's guiding fear was the same as Surid's, and their actions imply a period when all the ruling caste apprehended a world disaster as foretold. Similar anxiety must have been felt by the ancient Mexicans, who set up the vast pyramid of Cholula, those also of Teotihuacan, and by the Chimu who built a great pyramid at Gran' Chimu, in Peru.

Spence claims that the pyramids were later developments of the same race as constructed cromlechs and stone tumuli. Well, we have seen from whence they originated. He says:
"It is true that pyramid building was not a thing originally Egyptian. . . The stone or granite pyramid was undoubtedly introduced by a stone-raising people of the west—people who built cairns and tumuli, menhirs and dolmens in Spain, France and Britain."[249]
The natural inference is exactly as that I have advanced.

I now turn to that extraordinary record of ancient Egypt, the Per-t-em-Hru, the *Book of the Dead*. This remarkable work, supposed to have been written by Thoth himself—Sir A. Wallis Budge is my authority for these statements - contains the ritual of the doctrine taught to the Egyptians in preparation of the after life. The soul at once set out for Amenta to be judged by Osiris, an Amenta in the West, whence the constant cry of the mourners was "To the West; to the West". It lay beyond the sea and far beyond the west bank of the Nile where were the tombs. The route was terribly hazardous, for everywhere were lurking monsters and fiends which lay in wait to consume the souls unprovided with a safe conduct. To frustrate their evil designs the soul was provided through the priests with incantations, amulets, and magic charms devised by Thoth against which the fiends were powerless.

---

[248] *Antiq. of the Jews*, I, iv, 3.
[249] *Problem of Atlantis*, p. 180.

The Egyptians, as I have said, attached supreme importance to the prevention of dismemberment, like the British Celts and Norwegians, and did everything possible to disguise the corpse in a semblance of life. In earlier days they painted the mummy itself, but later the life colours were transferred to the mummy-case. Spence contends that the charms and amulets placed on various organs of the corpse to give it magical stability were also used in western Cro-Magnon interments.

Fortunes were lavished on funerals. Diodorus tells us that in his day when the Black Bull Apis died, his priestly keeper spent 100 talents, something over £40,000 at least, on its obsequies.[250] Mystification lay at the bottom of their religious symbols, as was the case with the Druids. Unless they carved them as Colossi—and they were god-kings—they gave their deities human bodies and animal or bird heads, or sometimes animal bodies with human heads as in the case of the Sphinx.

A priest might be persuaded to pull aside the veil in a sanctuary and display a living saurian sleeping on a silken cushion, or a docile cow draped with a spangled shawl, a jewelled necklace, and an ornate head-dress, or a goat munching grass in a stall inlaid with precious stones, or a hawk detained on a shimmering perch by a golden chain. It was anthropomorphism run riot.

---

[250] If they were gold talents the value about the time in question was c. £64,800; if of silver, £37.500 to £40,000. (From the table of values by Wm. Whiston, M.A., Professor of Mathematics at Cambridge University, and the translator of Josephus' works, 1870.)

Amenta, the destination of the souls, derived its name from Ammon or Amen, where the reincarnated Osiris judged the shades at or near the place where he was murdered by his evil brother Set.[251] Anubis, with a jackal head, guided the souls through the tunnels of the earth. He was the posthumous son of Osiris and Nepthys (or Isis), born after the disaster to his sire. Ptah (or Hephaestus), by order of Thoth, "hewed out the road" to Amenta, and Thoth invented all the magical formulas to be invoked against demons and other nightmare monsters. The god, indeed, not only acted as the Defender of the soul at its trial and recorded the verdict, but controlled everything. Appropriately he was termed "the Tongue of the Creator".[252]

Priests drew rich revenues from such sources to be sure. For valuable consideration it was apparently possible to enter into a legal contract with Thoth and become a god. The Papyrus Nesi-Khirsa is said to record an agreement between a woman of that name and Amen-Ra, whereby the god undertook to make her a goddess. The document, says Wallis Budge, is drawn up in strict legal phraseology as a business transaction.[253] What it cost the good woman only the priests and she knew, but it probably gave her great consolation during her lifetime, and she was doubtless quite unaware that it was an elaborate hoax.

And thus did the souls set out upon their great ordeal.

---

[251] Budge: *Book of the Dead*, p. 16.

[252] *Op. cit.*, p. 13.

[253] *Op. cit.*, p. 10.

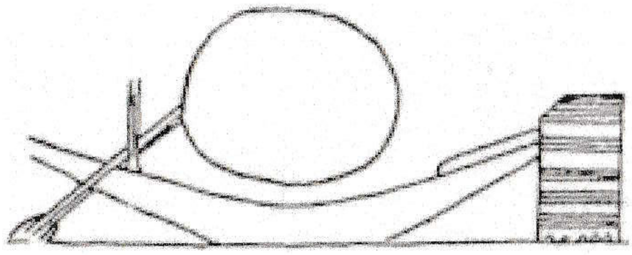


Fig. A.—Maatit boat and tunnel (Egypt).

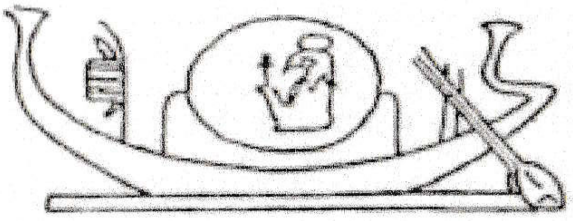


Fig. B.—The same, with Horus (Egypt).

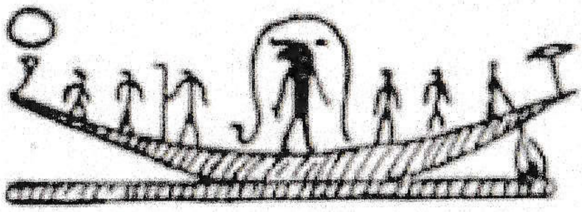


Fig. C.—Souls en route to Amenta (Egypt).

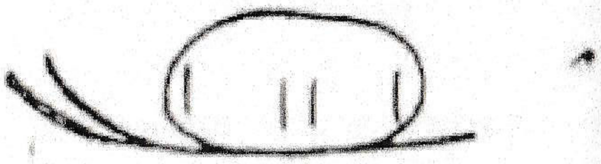


Fig. D.—The same idea from Scandinavia

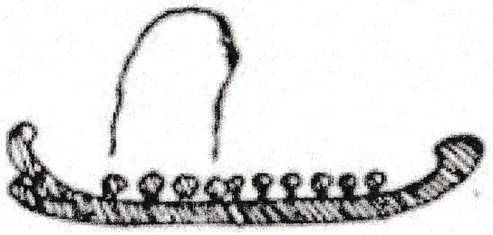


Fig. E.—From a Scandinavian tomb.

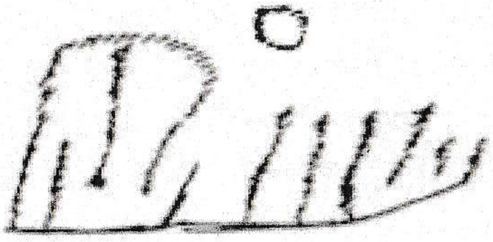


Fig. F.—From a tumulus at New Grange, Ireland.

"SOLAR BOATS" , "TUNNELS", and the UNDERWORLD CULT.

They wandered mystically through the tunnels and subterraneans for the dead, provided with their magical amulets and charms, and so across the sea to Amenta. Designs of so-called "solar boats".are found in tombs along the Nile Valley, and in caves and tumuli of the early Celts. These strange-looking craft, without sails, often display a circular symbol above the boat which some regard as the sun, and perhaps it represented the sinking sun in the west, but it is likely that it symbolised the Tunnels of the Earth where the devils and monsters lurked in wait. Of the examples illustrated, Fig. A shows the Maatit Boat (Solar Boat) with tunnel beyond; Fig. B is similar, with a deity carrying the sacred ankh, probably hawk-headed Horus; Fig. C contains a cargo of the dead in emaciated condition, and standing in the Tunnel, shown as a serpentine form, is the bull-headed deity Ptah, who built the Tunnels to Amenta of which Gerald Massey says, "It was the Tunnel of Ptah with its gates of entrance and exit that first gave significance to the expression 4the ends of the earth'. The manes in the Ritual who has passed through exclaims, 'I have come out of the

Tuat. I am come from the ends of the earth.' "[254] The above three are of Egyptian origin. Figs. D and E are from Swedish tombs; Fig. F is from a tumulus at New Grange, Ireland. The Scandinavian Vikings frequently buried their dead chieftains in upturned boats sunk in the earth, together with their dependants, so that they might be waited on in Valhalla in accordance with their previous status on earth. They also believed that they must cross water to reach Valhalla. In ail these instances the belief was the same. Returning momentarily to the question whether the circular symbol was the sun in the west or tunnels, Fig. C above shows with some distinctive evidence that it was not the sun but a Tunnel of the Earth.

Dr. A. W. Churchward, himself a leading Freemason, claimed that the Book of the Dead was Masonic dogma. The souls travelled from east to west, eventually embarked in the Maatit Boat, and after passing through Amenta embarked on the Sektit Ship by a ladder of seven steps which carried the now beatified souls. At the prow was Horus, and the Sektit Ship sailed to the "Island of the Blest", or "Where the stars which set in Heaven" were reached. Souls on their way to Amenta were called "Westerners", a term in common use still, for the words "going west" signify death.[255]

On the threshold of Amenta the soul passed through the Tuat, and to cite Massey again, "Ptah was the worker with that element (fire) and his associate gods became the blacksmiths and metallurgists and blazed their way below from east to west".[256] In this there was a double allusion to the Underworld for Ptah's blacksmiths and metallurgists were not entirely imaginary. At Philae the Egyptian Hephaestus is shown at a potter's wheel shaping an egg-like object, presumably a "serpent's egg"!

Amenta was "not a place of happiness". It was a "region of destruction and death where the dead rotted, a place of abomination, horror, terror, and annihilation".[257] In the Hall of Judgment it was only by the skill and eloquence of Thoth that the soul could become "chu" and be received for ever by Osiris and Horus. In a curious trial, Osiris, together with the Twelve Great Gods, was no more than a figurehead like the rest. On his throne, as in the Ani Papyrus, the Underworld deity holds the sacred ankh, symbol of life, supported by Isis (Law) and Nepthys (Conscience), while in two rows sit the Forty-two lesser Gods, each representing a nome (district), much after the style of a former grand jury who merely returned a true bill in cases set down for trial or threw them out without a hearing.[258] The Twelve Great Gods and Goddesses synchronise with a jury proper, although they were dummies. Such was the constitution of a fantastic parody of a court of justice reminiscent nevertheless of British jurisprudence.

---

[254] *Ancient Egypt*, i, p. 407.
[255] *Signs and Symbols of Primordial Man*, pp. 294-5.
[256] *Anct. Egypt*, i, 411.
[257] Budge: *op. cit.*, p. 19.

Having rendered homage to Osiris the manes pleaded "not guilty" to a list of sins enumerated through his counsel Thoth. He was most particular to declare that he had not defrauded the priests of their dues nor robbed the temples, hence indicating the mentality of the inventors of the Ritual. To each of the Forty-two Gods he enumerated a sin he had not committed and proclaimed his innocence. He was questioned as to certain ceremonies which required priestly assistance, after which he was invited to enter the sacred Hall of Maati (Truth), where Osiris sat enthroned; but before he could advance he had to pronounce certain magical words communicated by the priests only to the dead, after which he was questioned by Osiris himself. Thoth propounded the enigma, "Who is he whose roof is fire, whose walls are living serpents, and whose floor is a stream of water?" The reply of the soul, as primed by the priest, was "Osiris". In view of the interpretation to be placed presently on this seemingly irrelevant question I shall stress it for the reader's benefit: " WHO IS HE WHOSE ROOF IS FIRE, WHOSE WALLS ARE LIVING SERPENTS, AND WHOSE FLOOR IS A STREAM OF WATER ?"[259]

His heart was then weighed in the balances by Anubis, and Thoth reported that the soul "did not filch offerings from the temples," signifying in effect that he had paid the priests all their dues. After this, being now pronounced "chu", Osiris said, "Let there be given unto him of the bread and beer which appear before Osiris." Whereupon the now beatified soul was conducted to the Isle of the

---

[258] Budge agrees that the names of the Forty-two Gods were not ancient and were invented by the priests (*op. cit.*, p. 25).

[259] Budge: *op. cit.*, p. 30

Blest, where Osiris consumed bread and beer in company with his saints. "See thou Horus at the prow of the ship, and by his side Thoth and mast," says the Ritual, so Thoth is as ubiquitous as ever.[260] The Ani Papyrus (Brit. Museum, No. 10,470, Egypt. Dept.) illustrates the Egyptian view of this Elysium. Everything is immense in size, huge oxen, great heads of strongly stalked wheat, and where all food is produced without labour. Boats move placidly without effort, and one of the vignettes shows Ani and his wife being ferried across in the self-propelled Sektit Ship with Seven Steps, which only needs an oar to steer it. It throws an interesting light on ancient Egyptian psychology in regard to the Amenta region in the West.

* * * * * *

There are aspects of this Ritual which require to be examined, as, for instance, the trial scene. The court incorporates the Judge, Counsel, a Recorder of the verdict, a Jury of 12, a symbolical Grand Jury of 42 representing the people dwelling in the various nomes, and finally even a Prosecutor or Advocatus Diabolus, Satan or Set himself. In the trial scene shown on the Ani Papyrus, Horus, Thoth, and the Twelve Great Gods and Goddesses all wear full-bottomed wigs like a British judge, in striking contrast to Ani and his wife, whose hair is long, black, and curly. Osiris sits up stiffly, wearing the shent, like a papal mitre, because he was not only Judge of the Underworld but Arch Priest as well, as he had been in his lifetime.

The procedure adopted, allowing for certain departures (as mere denials being accepted as evidence), reveals a juridical system akin to British jurisprudence which has apparently in its outward forms persevered throughout the ages with very slight alteration. It is true—but has no bearing on the principle—that except for Thoth all the participants in the imaginary drama, as taught to the ancient Egyptians, were mere automata. Each had his or her allotted function, as circumscribed as the usual drawings, but the sole energy was supplied by Thoth.

---

[260] Budge: *op. cit.*, pp. 25-30. The reference to beer recalls that the ancient Egyptians drank beer made from barley like our present beer—or as it was—but at full strength. Until the reign of Psammeticus it is said that the Egyptians refused wine as it was held to be the product of the polluted blood of giants. (Lawson: *Scrip. Gaz.*, ii, pp. 461-2.)

Consider his activities. He organised the trial, conducted the case of each soul, pleaded for his client; saw that he knew the answers, saw that he reached Amenta by the Maatit Boat and the Tunnels of the Earth, planned that he might possess magical means to circumvent the fiends and ghouls lurking to consume the foolish soul who had not provided for his protection, and he finally accompanied the soul when "Chu" to the Isles of the Blest, where Osiris provided bread and beer for the soul's maintenance. Nor was this all. Thoth even arranged that every part of the human body was placed under the protection of some god or goddess, whereby tiny amulets were engraved with magical spells or were carved in little figurines of stone or wood; and he—or some bright priest in his name—ingeniously invented a money-making idea in which if the mummy recited chapter VI of the Ritual, the little figurines were endowed with life and waited on him.[261] A great many such figurines were found in the tomb of Tut-ankh-Amen, put there for such purpose, and presumably that monarch was himself a pious believer in these priestly inventions.

Thoth, in short, was ubiquitous. He was the one pulsating influence in what was really a pretentious facade in which mere puppets, from Osiris down-ward, performed their mechanical functions.[262] The god, of course, represented the Hierarchy in Egypt among a highly religious but intensely ignorant people who were completely under the influence of the priests, although we should reflect that even in this late day superstition is by no means always relegated to the ignorant, and there are many quite erudite persons as superstitious and bigoted as were the Egyptians who interpret their particular creed almost as literally.

But if Thoth were ubiquitous in regard to the spiritual aspect of the Egyptians, as he was among the Britons, let me try to clarify the relative spheres between that deity and the god Ammon or Amen. Hermes or Thoth was originally the "Secretary of Cronus", or the Messenger of the Gods. We have seen him in his aspect of the Ram or High Ram, who said, "I am God"; as the god Ham, whose "sons" or followers included Cush, Mizraim, Phut, Canaan, and many others. In the Great Catastrophe, Cronus-Saturn fell, and then it was that the Hierarchy instituted a new cult with reincarnation its main basis with Hades, the abyss, the Underworld, as the scene of destruction, called Amenta in Egypt, the land of Ammon or Amen. It was born of fear, but offered the promise of eternal life and idyllic bliss to the faithful. Obviously the earlier deity Cronus, who had shown himself the remorseless destroyer, had to give way to a new Pantheon. In this, Osiris, who had been a great Pharaoh, and was destroyed in the Flood or at that epoch, symbolised reincarnation and lived eternally as king and judge of the dead, while his son Horus, also formerly a living monarch, avenged the death of his father by smiting Set to earth, and became the restorer of life, the victorious god of light, the donor of a new world which superseded the antediluvian. Of great importance in ascertaining the past is the fact that the Greeks and Egyptians recognised Horus as the same deity as Apollo, the great god of the Hyperboreans in the North and British Isles.

---

[261] Budge: *op. cit.*, p. 36.

[262] Osiris himself was a creation of Thoth. It was Thoth who convinced the Great Gods, his predecessors, that Osiris was "maa khera", true of word. He also persuaded them that Osiris had risen from the dead and that he possessed the power to renew life. (Budge: *op. cit.*, pp. 19-20.)

In this reformed Pantheon, Hermes as Ammon or Amen remained supreme as was the natural upshot of events. What appears definite is that it still remained with a reconstituted Hierarchy of the North in which the mutuality of Horus-Apollo—despite progressive variation—is a leading clue. It indicates that Britain, despite her gaping wounds, was not completely shattered, became revived, even the stricken regions, and continued as the real heart of the Underworld cult until she was overthrown by the Romans.

Thus, it appears, the Egypt of the South was really the daughter of the Motherland in Britain as were similarly Mexico, Yucatan, Peru, and perhaps India, all descendants of the one original culture, even though later separated by subsequent physical and political changes, a Druid-ruled Celtic Commonwealth.

Applying the evidence of Egypt's antiquities and cultural character, it points to the settlement on the banks of the Nile as largely influenced by the catastrophe in the North, if not dependent on it, which led to the establishment of an ecclesiastical rulership of Celtic origin based on the doctrine of the Underworld and reincarnation. Whatever happened subsequently to shatter the link physically, the daughter state in the South held the Motherland in the deepest reverence, based her reformed faith on her sacred soil, and when the souls were finally beatified they were figuratively transferred in pious fancy to the Isle of the Blest, Paradise, exactly as in the Arthurian cult, the sacred Isle being Glastonbury or Avalon, which under its Egyptian name is self-explanatory. The absolute hold of the priesthood over the minds of the Egyptians is fully exemplified by the sidelight thrown in the *Book of the Dead* and the Ritual, where throughout, from birth to death, the Egyptian was in the thralls of priestly tyranny and extortion, thus doubtless explaining the enormous wealth accruing to certain of the Hierarchy.

I have offered cogent reasons to prove that Egypt was dominated by fear, an ever-present terror of sudden extinction based on the Flood in the North, c. 1322 BC, a fear skilfully generated by the priesthood and exploited for their own aggrandisement. The evidence of pyramids, mastabas, and customs needs a revised outlook on the part of Egyptologists where everything points to an Egypt mainly colonised or settled after the Flood. This applies especially to the various dynasties, for hitherto students, taking their cue from the authorities of the last and present century, have segregated that land, ignored her history as told by Manetho and others, unless it fits in with their own preconceived ideas, and have exhibited to the world a past Egypt which bears little relation to fact, and as far as chronology is concerned is entirely inaccurate.

The *Book of the Dead,* as has been shown, is based completely on the Flood period in the British Isles. I claim to be in a position to conduct the reader to the exact site in Britain from whence the Egyptian priests derived their inspiration of Amenta, the region of the Tuat, and even to the site of the Judgment Hall where Osiris was deemed to try the souls after their long journey by Maatit Boat and Tunnels to the "ends of the earth", and where, too, the birth of Horus-Apollo was consecrated. It is the region we have previously explored as the scene of the Deucalion Flood, and to it I now return.

IV

THE REAL AMENTA

> "St. Columba bearded the ancient faith in its stronghold
> and raised the primitive Christian fane of Iona
> where of old the pagan circle had stood."
>
> *Sir Daniel Wilson.*

The insignificant and rocky little island of Iona, separated from Mull by a narrow strait, was a site of great importance and sanctity for ages before St. Columba and his disciples from Ireland ever set foot in it.

The reasons which inspired the Saint to select Iona as the heart of his missionary efforts, in preference to other isles more conveniently placed for the purpose of teaching Christianity to the Scots, can be explained from his usual practice of hunting out paganism from its strongest haunts, as Sir Daniel Wilson says in his Prehistoric Annals of Scotland by there establishing his church. It was the same custom elsewhere, notably in Glastonbury, and the selection of Iona is evidence of its former eminence in the pagan cult. Iona possessed an ancient reputation, its roots very deep in the past, and accordingly from thence did Columba wrestle with Satan and all his works.

Tradition says that here once stood a city of sacred reputation, adorned with fine buildings and temples, a seat of learning visited by students from all parts of the world. Its present village, named Threld, means in the Gaelic "great city", and though Iona's antiquities have suffered more destruction by wanton acts than mostly any other site, the remains of stone circles and some menhirs testify to its considerable antiquity.

All these parts, too, were once largely populated, judging from indications in Mull, which was so closely connected with Iona, not merely physically but culturally, as to be inseparable from it. There yet survives an old line of standing stones which used to mark in ancient times the track to the ferry for Iona.[263]

---

[263] Harmon: *Beautl. Isld. of Mull,* p. 191.

Such stones indicated a sacred site, as in the case of Avebury. The little isle is said to have possessed originally a colonnade of 360 engraved stones, of which only two survive, Maclean's Cross (St. Martin's Cross, near the Cathedral, is more modern and cannot be included), and a second at Inverary Castle. The disappearance of these relics must be charged to the Covenanters in 1561, who in their furious zeal against "Popery" destroyed priceless objects of antiquity which they regarded as idolatrous. These worthies invaded Iona and were said to have thrown all the stones into the sea except those mentioned, including that now at Inverary Castle, the Duke of Argyll's seat. If 360 stones were the number originally, it implies that they had an astronomical significance and date from a period anterior to the change in the calendar, otherwise the Flood epoch.

Maclean's Cross, in the Street of the Dead, is carved out of a block of solid granite, stands 11 feet in height above ground, and is engraved in four parts or divisions as follows:

Top: Three pairs of fabulous beasts with tails intertwined, after the double-cup pattern found on many Celtic monuments.

Circle: In centre mother suckling child, perhaps Isis with baby Horus or Leto nursing baby Apollo. Other figures in the group are indistinguishable through weathering. On the left wing of the cross is the zodiacal sign of Leo, in opposition to that on the right, Pegasus, with trefoil tail, belonging to the sign of Aquarius. These two signs, Leo (Summer) and Pegasus (the Winter), marked the colures of the solstices at the Deucalion Flood epoch.

Below: Set confined under the earth, in Hades, guarded by two snarling dogs. His tail is securely held by a semi-human figure. Other figures appear to depict souls in the Underworld.

Scroll: Decorative finish of intertwined serpents and serpents' eggs, symbolical of fire and fiery emanations.

The stone may be classified as Osirian in type. It may record that the evil Set is held securely in Hades amid flames, while on earth the goddess Isis or Leto holds to her breast the babe Horus-Apollo, the revivifier of the earth destroyed in the Flood.

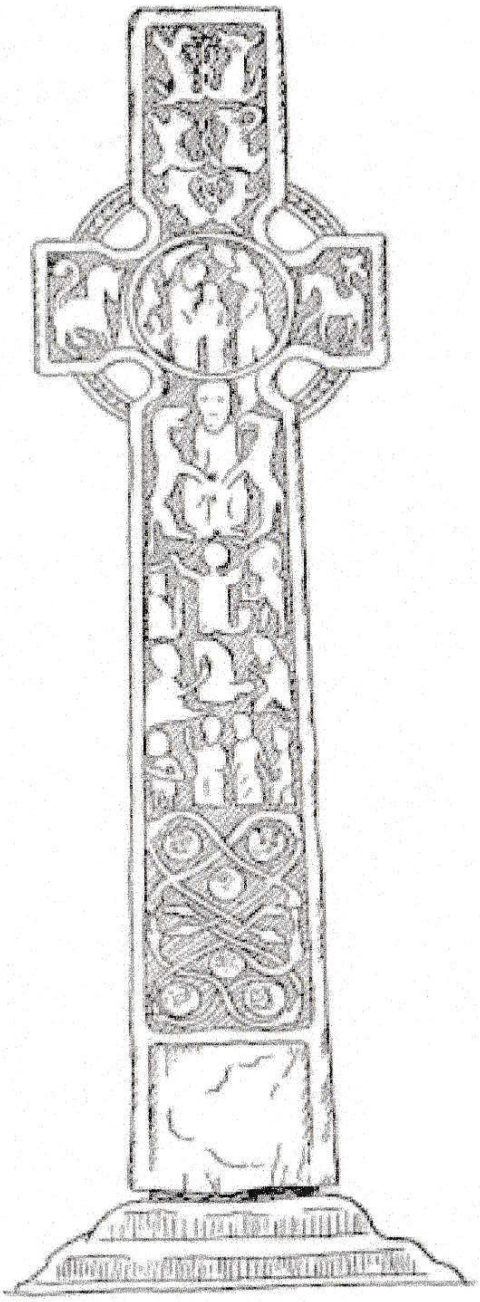
It would appear, in any case, as though the stones of Iona represented sacred pagan beliefs.

The Cathedral of Iona is of no great antiquity, but it stands on the site of earlier fanes, for Boece says that the previous church was built in the seventh century from the ruins of its predecessor and that formerly there were covered galleries (a colonnade?) from it to the sea. The existing edifice incorporates capitals of apparent pagan origin, among them one reminiscent of the Book of the Dead, where an angel weighs the soul in the balances which Satan depresses with his claw.[264] Iona was also the sacred burial-place of the ancient Celts, perhaps the most convincing evidence of its former sacred character. In Oran Reilag, Oran's ancient cemetery, were interred no fewer than 64 prehistoric kings, in addition to many chiefs and priests. The tombs have fallen apart and were swept away.

The former close relationship of these parts to the Flood of Deucalion and with the Scottish Hades has been examined earlier, and now, in connection with this, attention should be drawn to the extraordinary islet called Staffa, which lies seven miles to the north of Iona, the islet famed for Fingal's Cave. It is a geological phenomenon, for over its entire size of two miles circumference it consists solely of thousands of basaltic columns of all sizes, some entire, many broken or bent, fractured by the sheer weight of the amorphous cap above too heavy to have enabled them to withstand the strain. Staffa is formed of three beds of volcanic strata, the lowest a trap tufa which stretches up from the sea-bed of about 25 fathoms followed by basaltic columns, erect, recumbent or fractured, and superimposed by the immense cap of amorphous basalt. Although there are other isles among the Hebrides possessing such features, and themselves outstanding as geological freaks—like Rum or Eigg—and while such deposits were laid from Skye to the Giant's Causeway, these were on pre-existent land surfaces. But there is no reason to believe Staffa was an island, or even a rock, before this refuse was hurled down on the area. It is uniquely one solid mass of basaltic materia and that alone. Nothing in the world can compare with this islet. It is a geological freak.

---

[264] Ward Lock & Co.: *Guide to Oban*, p. 89.



MACLEAN'S CROSS, IONA
A carved block of granite, believed to relate to the Flood, showing Set confined in Hades. (Spalding Club.)

Geologists speak guardedly of a "plutonic event" in these parts, but a student who has made a study of meteoric phenomena may grasp the technique which created the islet in the midst of this plutonic event. He is aware that the trap and amorphous basalt fell in liquified form on the pre-existent Old Red Sandstone of these areas, and with it, or preceded and followed by the liquid rock, piles of basaltic rock of columnar formation fell in masses, explaining the situation at Staffa and on the coast of Antrim, where we find the Giant's Causeway. Basalt is so hard a stone and so durable that angles of the columns exposed to the mighty Atlantic waves and to weathering for over 3,000 years have remained impervious and show no signs of deterioration. The student of these matters comprehends why the gneisses of Skye and Rum, a rock usually restricted to the oldest deposits, namely the Archaean, were dumped there in the late Tertiary Age or thereabouts. He realises that at the same moment Rum, Eigg, Skye, and a dozen other places were blazing volcanoes great and small, and that there plunged into the vortex of this stupendous occasion a burning mass of trap, amorphous basalt, and basaltic pillars which rained down on the site where we now see Staffa.[265] He will recognise that in these remarkable parts was not merely a fall of volcanic stones like the sandstones of Avebury, but that we find the very core or heart of a celestial body which collapsed here, of which Staffa was perhaps the remaining nucleus.

Sir Charles Lyell, a great geologist, describes how at Spitzbergen, near the North Pole, icebergs were cut into innumerable columns extending hundreds of feet through ice and snow, forming mostly hexagonal cubes. The cause was polar magnetisation set in motion by immense magnetic electrons released by the sun's rays, thus providing the force which operates the earth's diurnal motion. The earth's axis in turn, through which the current passes, is periodically compelled to make slight readjustments necessitated by earth movements occasioned, say, by a major earthquake. If, as there is reason to believe, the earth's core is composed of basalt (itself a heavy, crystalline, fine-grained rock of feldspar, augite, magnetic iron, and sometimes containing olivine), it is the explanation of the pillar basalt. At Coon Butte, Arizona, a catastrophe not dissimilar in character happened on a minor scale. A meteor plunged into a rocky and arid plain where it buried itself thousands of feet deep, leaving a crater, deposits consisting of thousands of tiny diamonds, and a few columnar pillars of basalt.

If, then, as we may deduce from the effect of magnetic electrons upon the ice and snow, passing through the axis of the earth, the same effect must inevitably be produced through the earth's solid core, cutting through it and carving out hexagonal or pentagonal cubes, or with seven, eight, or even nine facets, as are found on Staffa or Ulva or Gometra or Giant's Causeway, in which this solid rock subject to the enormous magnetic power is sliced up as though it were butter, we may conclude that the same principle is followed in the axial construction of other planetary bodies. Geologists might give more attention to this question than they seem to have done.[266]

---

[265] On a very minor scale a somewhat similar event occurred in 1759 which created Mount Jorullo Mexico (vide *The Mysterious Comet*).

The Hebrides, we may now infer, received the core of a former planet, then a comet or residue of a comet, of which the coma fell in these waters, and left behind as an eternal souvenir the columnar pillars, broken and twisted, but once forming the core of another world. A part of this mass, widely dispersed as it necessarily was, piled up, and Staffa emerged from the waves, a constant reminder of the grandiose conception of worlds by the Almighty, a conception in which nothing dies but goes to augment other worlds, wherein a planet having outlived its uses in due time is drawn in to replenish the sun and other planets in his system. It will at some time in future aeons be the fate of our own earth. In this divine act, accompanied by the raging of the elemental forces, man perished like flies, but those who survived the titanic onslaught gained a new insight into the Divine Will, and hence led to the institution of the Underworld cult. Is there any surprise that the ancients, who beheld these awful works with wonderment and awe, regarded the region as intensely sacred?

"West Highland scenery has been shaped entirely since the early Tertiary eruptions," opines E. B. Bailey of the *Geological Survey of Scotland*. Sir A. Geikie says that previously to this cataclysm Mull was greater and included the Treshnish and other isles now separate from it.[267] Iona, too, extended farther south to embrace tiny Soa Island three miles distant, and lay in a sheltered bay or lagoon, whose blue waters lapped the sun-kissed isles with their fields of golden corn; isles of verdant hills where small black cattle and sheep pastured on lush grass, where on the rising heights groves of myrtle and olive tinted the scenery to merge in purple mountains behind, home of the red deer on their lower flanks while high above a lazy cloud of smoke proceeded from the quiescent volcano Ben Mhor; and along the golden-red sandy shore the great leaves of the sabal-palm waved lazily in the gentle zephyrs. In the heart of this exquisite beauty flourished the small and insignificant Isle, with but one hill called Dun-I, and the incomparable name Iona.

---

[266] Old fetiches die hard, especially among geologists. Many yet teach that the earth's core is in an incandescent state and offer it as the cause of earthquakes and volcanic eruptions. Lyell discreetly questioned it a century ago, citing La Place, who proved by Hipparchus' astronomical observations 2,000 years before that there had been no sensible contraction of the globe by cooling. (*Principles of Geology*, I, p. 217.)

[267] Geikie: *R. S. Edin. Trans.*, vol. XXXV, p. 87.

The archway of Fingal's Cave on Staffa towers 120 feet, resembling the façade of a temple, and passing inside by boat—for there are 18 feet of water—the eye meets a succession of immense bent and broken columns stretching upward to the roof. With its striking entrance and considerable length of 271 feet, giving the illusion of a great natural temple, the Scots-American McLean last century, fired by the romance of this remarkable product of nature, put the startling poser whether the art of employing capitals and columns for temples were not derived from Fingal's Cave—startling because if it were so it implied that the ancient Ionians, Corinthians, and Dorians drew their inspiration from it.

I cannot discover that any scholar took up the challenge, and probably the historians ascribed the question to the ignorance of a crude Yankee.

Was it so ignorant after all? Those who designed pillars in columnar form of the various orders of Greek architecture must have had some such guide as Fingal's Cave when they designed polygonal columns as a symbol of holiness at the entrances to their temples. What should have first induced them not merely to set up columnar pillars at the entrances to their temples but to have incised them in the case of the Ionians and Dorians? I am inclined to the view that an apology is owed to the shade of Scots-American McLean for the boycott instituted by men whose minds were incapable of imbibing a new idea.

Fingal's Cave stands solitary off Ulva and Mull, a great natural temple to the marine gods, solitary but rarely silent. The Victorian statesman, Sir Robert Peel, described it as a temple where he had felt the majestic rhythm of the Ocean beating in the sanctuary and swelling to a paean of praise far nobler than ever pealed from any organ. Quite possibly, indeed! Its Gaelic name is *Llain Binn*, Cave of Music; often eerie music, sometimes sinister, at its softest like the murmurings of a myriad whispering lips. Yet those who hear it when the wind rises to a gale, when from soft moans and groans it ascends to shrill screams of fury, whistling through every orifice, an increasing crescendo of demoniac forces surging onward to a height of delirium, it is as though the elements were proclaiming the triumph of the Devil himself.

Such is Fingal's Cave. I introduce it to your notice as the key to Egypt's Underworld. For here lies Amenta.

Here stood the Hall of Judgment where the souls assembled, and where Osiris presided, flanked by the Twelve Great Gods and the Forty-two lesser Deities according to the Ritual. Here lay the Tuat at the "ends of the earth" in the West, a name still preserved in Loch Tuath in the vicinity of MacKinnon's Cave. Take stock of that word Tuath. It is a Gaelic term signifying the north, hence the Tuatha De Danaan, who inhabited these parts, the Northern De Danaan. It has other and even a deeper significance, for the Ritual states that Ptah erected the Tuat, and he was the deity to whom was ascribed all uses of fire. The Tuat or Tat Pillars were associated with Amenta, represented on Egyptian wall-paintings bearing polygonal stripes on the threshold of Amenta itself. They were the Northern Pillars, marking the columnar regions, in whose midst, and crowning all others in stark significance, stands the phenomenal isle Staffa.

When the manes had reached Amenta and was tried in the Hall of Maat, it will be recollected that the strange conundrum was put to him, "Who is he whose roof is fire, whose walls are living serpents, whose floor is a stream of water ?" The reply, it was also stated, was, "Osiris." I said then that it seemed an irrelevant question, and so, indeed, it appeared, for how could a deity be described in the terms of an edifice, as a roof, walls, and a floor of water? Surely, however, Fingal's Cave provides immediately the solution to the mystery!

Yes, Fingal's Cave. The day had been when its roof was ablaze with perpetual fire, when flames, serpentine, contorted, and twisting, licked the columnar pillars, and when its floor, as today, was a stream of water. With that consummate genius the imaginative Celt has always possessed of linking fantasy with reality, of dramatising the material, Fingal's Cave was elaborated into the fabulous Judgment-Seat of the god Osiris, and that romantic cave, now the resort of trippers, became incorporated into the Ritual of the Book of the Dead.

Fantastically realistic was it in the same sense as the Breton account of their fishermen awakened by the whisperings of ghosts anxious to be taken in boat-loads across the Channel to Britain, and whose names and dignities they could hear proclaimed as they approached the last lap on their mournful journey to Amenta. Realistic in naming the roads and tracks which they were supposed to traverse to Hades, and essentially realistic in the manner whereby the priesthood enriched itself in the traffic of death and the hereafter. Yet for sheer realism wedded to romance, what could excel their employment of illusion when the murmuring cave became filled with the myriad whisperings of vast armies of the dead in a never-ending stream who glided onwards unseen but yet heard to the trial chamber of Amenta, "no place of happiness" assuredly!

Let us allow nevertheless that it was not make-believe on the part of the Hierarchy who must have invented the Ritual. For there were overwhelming reasons for the selection of this unique site of the Cave of Music, in an area more terribly ravaged than any other in the Great Catastrophe. Amenta was consumed by flames and rocked by earthquake, as says the Ritual: "Horus rent the veil of the Tabernacle".[268] As Wallace Budge says, the Tuat was a "region of death and destruction, a place where the dead rotted and decayed, a place of abomination, horror, terror, and annihilation". Geologically we have seen that this was indeed the case. The Flood would complete the sinister picture.

The theologians who devised the resultant Underworld cult caused Horus after his great conflict with Set to bury him under the Tuat Pillars. This is similar to the Apocalyptic version in which the Old Devil Satan was thrown deep in the earth under rocks and stones, or, as Plutarch describes, was buried under an island off Britain where they could foretell the future by his moans and groans. The *Book of the Dead* describes also how Horus set out to avenge Osiris, and how in his titanic conflict with Set his EYE was torn out by the fiend which Thoth compelled him to restore. After Horus had gained the victory, defeating all the magic wiles of Set, who assumed various shapes, the demon was bound with adamantine chains and ropes and was buried deep in the earth, after which he (or Ptah) erected the Tuat Pillars over him to chain him eternally. In metaphorical language it describes how Horus with his lightning was supposed to throw Set, the Comet, to earth in this very region.

---

[268] *Book of the Dead*, ch. lxxi.

In this metaphysical legend Osiris meanwhile lay dead and mummified until Horus removed his mummy bandages so that he was able to move his limbs and sit upright. Osiris then consumed the right EYE of Horus and was at once endowed with a soul and vitality. He arose from the bier as Lord of the Dead and King (or Judge) of the Underworld, and in so doing typified in himself the resurrection of the body in one who was formerly a mortal man and now an eternal god. Set was ordered by the Great Gods to be bound with cords and hewn to pieces.[269] All these accounts tally with the Book of Enoch, where the angel Raphael was commanded to bind Azazel hand and foot, cast him into utter darkness, and place over him "rough and jagged rocks". It was a doctrine of wide-world recognition, known as we see to the Hebrews, to the Egyptians, to the Britons, and, it will be shown, also to the Mexicans.

Meantime, what was the underlying idea of the occult allusion to the EYE of Horus, torn out by Set in the desperate battle between the two and replaced by order of Thoth, and also consumed by Osiris, who was thus enabled to rise from the dead endowed with a soul and vitality? I believe an explanation can be offered, although necessarily conjectural.

I suggest that it turns on the Island of Iona famed from a prehistoric time as the Druids' Isle. Sir Daniel Wilson says of it, "The name HY or I, by which Iona was most generally known, signifies emphatically the Island." We may assume that both these words represent phonetic spelling from the pronunciation in which Hy stood for High and I for Ey or Eye, hence the High or sacred Isle or the Ey or Eye. The Old Norse word for a small isle was EY, and is preserved to this day in such places as Dalk-EY, Ireland's EYE, and others.[270] If Iona were the Eye of Horus, the Isle of the Druids, it would explain much of the mystery, and there are good reasons why Iona should have been regarded as the Eye of Horus. The tearing out of the Eye by Set is a mythical reference to the drowning of the isle in the Great Catastrophe, as happened to other isles in the vicinity as proved by the various raised beaches. Set had to restore it, or in other words it emerged again from the depths, and in regard to this there is a strange Gaelic poem the gist of which is, as translated into English, that "seven years before that awful day", when a flood shall drown Ireland and all else, Columba's "happy isle shall raise her towers above the flood". It looks uncommonly like a folk-lore memory of a period long before Columba of a flood from which Iona escaped, although it is difficult to conceive how such a low-lying island could escape scatheless from the series of tidal waves as drowned other isles, some permanently, and it may have originally described how the Isle was restored.

---

[269] Churchward: *Signs and Symbols*, etc., pp. 34-7. 87 foll.

[270] Mawer: *The Vikings*, p. 11.

The Eye was of ancient times the symbol of life, understanding, and vitality, related especially to sacred matters, such as the Eye of Odin which saw the entire world from Asgard, and similarly of Horus. In this case I propose that it alludes to the Druid Hierarchs who made Iona so famous and sacred, the EYE of Horus representing the Druidic wisdom and knowledge. It was they, accordingly, who endowed Osiris with a soul and vitality and who pronounced him, formerly a mortal king, the Judge and Ruler of the Underworld, and that the ancient Hierarchy of Iona were deemed to be able to decide this will be more apparent when we see the remarkable relation of Iona to the god Apollo, who, as Herodotus says, was regarded as the same god as Horus.

I mentioned previously that the legend of the battle between Horus and Set was known to the Mexicans. One of the most notable relics of the Mayas of Yucatan is the Troano MS., a famous collection of ideographs and paintings preserved in the Vatican Museum. Although the hieroglyphics have defied all effort of elucidation, in this instance the three tableaux illustrated offer no doubt as to their intention, namely to depict the struggle between Horus and Set, both of whom took various forms in the conflict. My interpretation is as follows:
Top Tableau: (a) Horus smites Set, who has assumed the form of a black wolf or dog, and is the destroyer of the sun and moon.[271] (b) Horus

---

[271] Set as a black dog or wolf. In Norwegian mythology Fenrir, the wolf, a phase of Loki, the Evil One, who also begets the Midgard Serpent ((d) above), after a fierce battle with the gods of Asgard, is chained until the last Day. The *Troano MS.* appears to form a link showing Maya's connection to the Cimmerians

assumes the shape of a hawk and tears Set to pieces, holding one of his bones in his beak, and is extracting his entrails, (c) Set, adopting human form, begs for mercy, but Horus continues to chastise him

Middle Tableau: (d) Set, seeking to escape, now transforms himself into a serpent and assails Horus' foot, while the god strikes him with his axe. (e) Set reverts to the form of a wolf or black dog, and Horns proceeds to bind him with ropes. (f) The god now adds chains and stakes.

Lower Tableau: (g) Set, secured firmly by ropes and chains, has transformed himself into a savage monster and breathes fire. (h) Set is now thrown deep under the earth, while Ptah erects the Tuat or Tat Pillars over him. (i) Horus, triumphant, with a scourge in his hand, watches Ptah complete the task of confining Set.[272]

It is interesting to find that the defeat of Set and his resultant impotency, except as an appalling spectre of malign character with influence over the weather, appears in Celtic mythology of Cimmerian or Hyperborean origin, agreeably to the Norwegian myth of Fenrir, the Wolf, and Loki. Mainly centred in Mull and Western Scotland, it relates to the famous hero Fingal or Fin-ma-coul, "White Gael," the fabled giant whose kingdom extended over a wide region. Fingal, illustrious warrior, conqueror, and hunter, able in one stride to reach Arran Island from Mull, resembles Orion, the mythical hunter of great strength and size, who was supposed to pursue the Pleiades with his club of bronze, and was placed by Hermes among the constellations, where Sirius near by is described by Homer as the dog of Orion, as Ben Cruachan was the dog of Fingal. Mull was the main seat of Fingal's kingdom.

In the poems of the Gaelic mystical poet Ossian, or one using his name and drawn doubtless from early legends, there exists an eternal conflict between Fingal and Loda, the spirit of evil, like the Norwegian Loki.[273] Loda, who seems to be a folk memory of Set, is now merely a malignant spirit, who hates and fears Fingal. Although a shapeless wraith, he has his "circle" on Fingal's island of Inistore, "Island of the Rocks", in the vicinity of "Turthor's stream and plain", Turthor having affinity to Tuath. On Inistore is Loda's "cloudy hall", called "the house of the spirits of men", and here his form is "dimly seen amid his wavy mist". His right hand is on his shield. The roof of his "dreadful hall" is "marked with nightly fires", and here the race of Cruth-Loda advance, a "ridge of shapeless ghosts". These all point to Staffa, the house of the spirits of men, the dreadful hall once flaming fire like the temple of Osiris.

---

[272] *Troano MS.*, Plates XVII and XVIII.

[273] Loki, the spirit of evil In Norwegian mythology, is the "great contriver of deceit and frauds, the reproach of gods and men . Three monsters owed their birth to Loki; the wolf Fenrir. the Midgard Serpent, and Hela, all enemies of the gods of Asgard, who after a terrific battle chained Fenrir till the last day. Loki was seized and shut in a cave of "keen-eyed stones", where be raged with such violence that he caused earthquakes. (Mallet: *Northern Antiquities*, pp. 95-6.) Loki, the Fenrir wolf and Midgard Serpent may be included in the Troano MS.

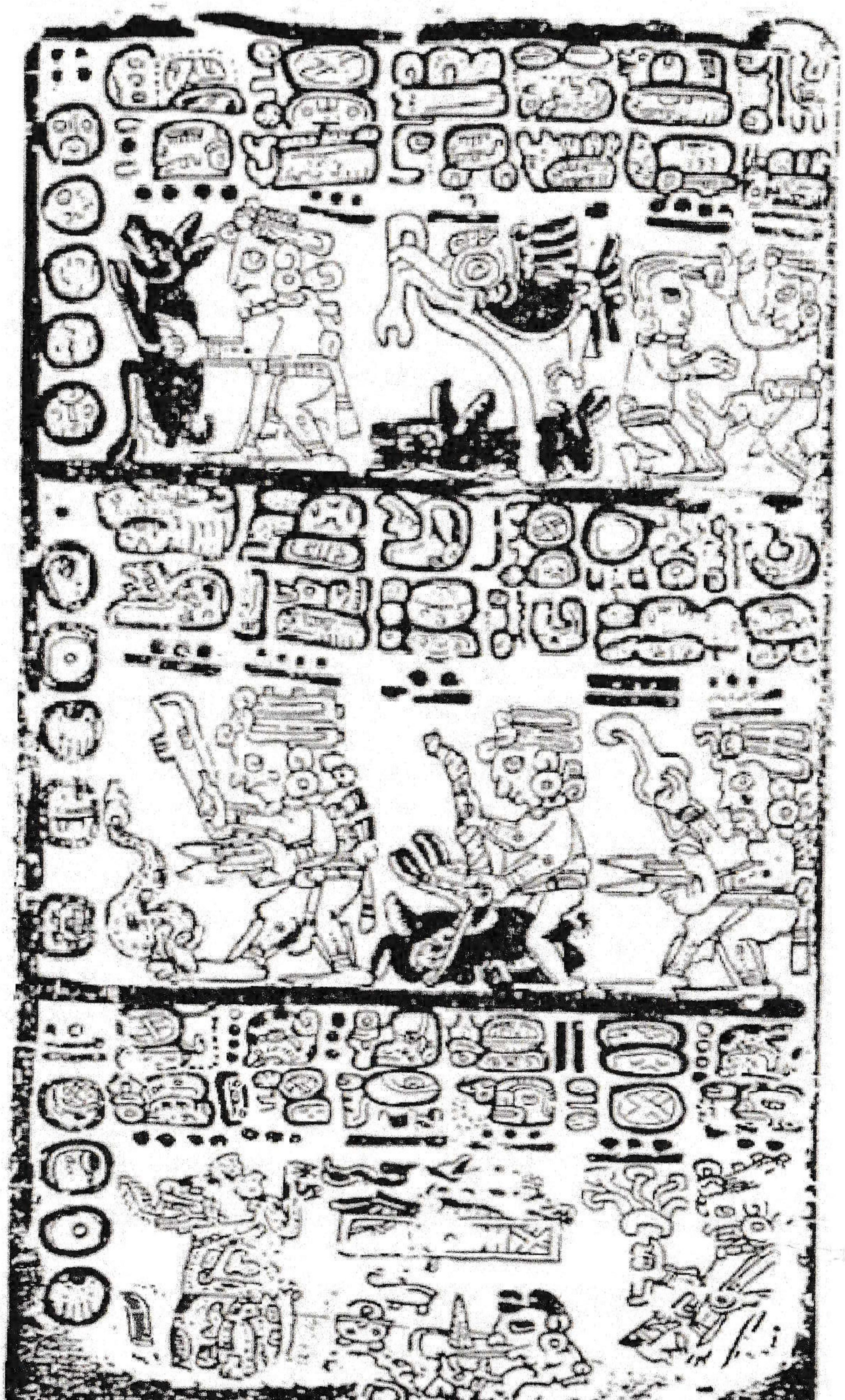
Loda's spirit, on a blast from the mountain, shakes his dusky spear at the hero Fingal, who cries defiantly, "Fly from my presence, son of darkness! Call thy winds and fly!" Loda boasts that the blasts lie in the hollow of his hand and that the course of the storm is his. Again he raises his shadowy spear on high and bends forward his "dreadful height", but Fingal advances and the gleaming path of his blade winds through the gloomy shade of Loda. And thereupon, "the form fell shapeless into air, like a column of smoke . . . and the form of Loda shrieked, as rolled into himself, he rose on the wind. Inistore trembled at the sound. The waves heard it on the deep. They trembled in their course with fear."

Thus, all the Evil One can effect is to emerge as a mist and call the winds to his aid. He boasts that the storm is his, but he is little better than a ghostly apparition. Loda leads to the supposition that it was the ancient Gaelic belief that Set or Satan was buried beneath the pillars of Staffa.

In all these queer traces, obscure and mystic as they may seem, there emerges one tremendous feature. This region of Hades stands out as the key to the Egyptian underworld religion, with Amenta and the Tuat revealed fully as Staffa, the site of the fearful battle between Horus and Set, the fiend supposedly buried beneath the basaltic trap and under piled-up columns. Here was the figurative scene of the myriad whispering voices clamouring to obtain the trial in the Hall of Maat, presided over by the immobile and expressionless-featured Osiris.

There can be little doubt about it, and it may fairly be asserted that the persons who compiled the Book of the Dead must have been conversant with the physical region of the Hebrides.

In this we cannot blind our eyes to the importance of Iona, sacred isle of the Druids, for from hence may have emanated the entire ritual of the Egyptian Underworld cult. If it were drowned in the time of the Flood it recovered and assumed, it may appear, greater importance than before, even if it were so important before, the Eye of Horus - who was Apollo. This leads me to the subject of Apollo, the Hyperborean god, and what he signified.



THE BATTLE BETWEEN HORUS AND SET
In three tableaux depicted in Mexico. Set is finally defeated and buried deep in the earth, with the Tat pillars erected over him.
(from the Troano ms of the Mayas of Yucatan.)

V

THE SECRET OF IONA

> "Phoebus, where'er thou strayest far or near,
> Delos of all thy haunts was still most dear."
>
> *Homer: Hymn to Apollo.*

Apollo was especially the deity beloved of the Ionians, the most cultured and artistic of all the Greeks. The elegance and refinement that was Greek was in origin Ionian, its most brilliant facet reflected in the Ionian cult of Apollo, it having been said with truth that through his worship the brightest side of the Hellenic mind was reflected.

Yet with all this the ethnology of the Ionians has always proved very uncertain. Even Herodotus was puzzled in his day, and was reduced to the admission that the purest came from the Prytaneum of Athens. "Truly," observes the historian, "all are Ionians who have their origin from Athens and keep the Apaturia."[274] The Apaturia was a solemn annual festival at which all male infants born in the preceding twelve months were entered as citizens and underwent the rite of circumcision. Nevertheless the Athenians were very closely related to the people of Euboea, which island I have identified as Mull, and Euboea was very much concerned with the goddess Io, mother of the "Black Bull" Apis, so famous at Memphis, and which, according to mythology, he built.

We must consider the case of Io, supposed daughter of the King of Argos, beloved by Zeus, who, owing to the jealousy of Hera, the consort of the god, was transformed into a cow. Hera, hating her rival, sent a gadfly which drove Io in a frenzy from place to place until she gave birth to her "black" son Epaphus or Apis, who signalised no less a deity than Ptah. Some accounts say that this happened in Egypt, but at all events the Euboeans had no doubt as to where her confinement took place, that was in their island, and they moreover declared that she died there—if a goddess could die—and, as I have mentioned earlier, struck coins showing Io scratching herself because of the too assiduous attentions of the gadfly.[275] This is a difficult fact to ignore, for the ancients were very jealous of such pedigrees relating to their own soil, and Euboea would not have dared to claim Io unless there were a good reason in support of the legend.

---

[274] Her., i, 146-7.

I may mention here, in passing, that, whether coincidence or no, Mull possesses a very hardy race of small black cattle peculiar to itself, and also black-faced sheep. Io's son was the "Black Bull Apis", and always the living Apis had to conform to certain requirements, markings, and was black in colour.

We may perhaps ignore the Persian and Phoenician antiquarians who claimed that Io, with several Argeian women, went on board a Phoenician ship to purchase finery and that the captain abducted her, taking her to Egypt. What is more to the point is that she became, through Epaphus, the legendary grandmother of Danaus and Egyptus, the true Ionians. Herodotus, in a curious passage in which he declares that the Dorian kings were Greeks and also Egyptians, gives the Dorians a pedigree from Perseus, son of Danae, daughter of Acrisius, a descendant of Danaus. He says, "If we follow the line of Danae, and trace her progenitors, we shall find that the chiefs of the Dorians are really genuine Egyptians."[276] It is difficult to know where the Egyptians of prehistoric times ended and the Hellenes commenced.

Returning to the question of Io herself, who should be looked upon as the eponym of the Ionians, and who bore this "horned" son in the island of Euboea, she appears as a fabulous being, yet as Grote remarks in his History of Greece, both Argives and Persians regarded her as historical, and Plutarch reproached Herodotus for rejecting her and other fabled Argives as real persons.[277] It brings us nearer to the point in that Io was identified as Isis by the Greeks, and Seyffert, a reliable classical lexicographer, does the same and thinks she was the moon goddess.[278] Doubtless this was because Isis was depicted as a cow with a circle between her horns.

---

[275] Head: *Anct. Coins*, p. 28.
[276] Her., vi, 53.
[277] Plu. *De Malign. Herodoti*, ii, 12, 13.
[278] Blakeney: *Smaller Class. Dic.*, p. 285. Seyffert: *Dic. Class. Antiq.*, p. 322.

I am sorry to have to doubt the moon theory and suggest on the contrary that Io, like Isis, should be sought rather in the Underworld than in the skies above. Horns, such as those allotted to Isis and Io, with the circle placed between them, signified something very different to the moon. Isis, it should be noted, was also held by various writers to be identical with Ceres, daughter of Cronus and Rhea-Cybele, a goddess of the Underworld. As Osiris was presiding in the Underworld it could hardly be expected that his consort was shedding her silvery lustre upon the earth from the heavens. Myths are never illogical.

Let us note nevertheless that Io was an Argive goddess and that she became the nexus between three peoples seemingly far apart, the Ionians, Egyptians, and the Hyperboreans. Of the Hyperboreans I shall have something to say shortly, but there was a thin dividing line between Argives and Egyptians, for to cite Herodotus once again, we find him saying this: "If we choose to adapt the view of the Ionians we must come to the conclusion that the Egyptians had formerly no country at all. For the Ionians say that nothing is really Egyptian except the Delta."[279]

Apollo was born traditionally on the little island of Delos, and made Delphi his seat of worship. Students of Homer will recall that most instructive hymn to Apollo, which describes how, when he had decided to make Delphi the seat of his worship on the mainland, he selected Cretan sailors as his first disciples and the guardians of his sanctuary on Mount Parnassus. Assuming the form of a huge dolphin, he splashed so near their ship that the Cretan fishermen ran her aground in the little Gulf of Crissa, and when the crew landed they perceived a beautiful youth standing on the shore and to whom he revealed himself. Inviting them to take charge of his temple on Mount Parnassus, they followed the god to the rocky Pytho above Crissa, "singing the solemn Io-Paean such as it is sung in Crete, while the god himself marched at their head with fine form and lofty step, playing on his harp".[280]

---

[279] Her., ii, 15.

[280] Homer: *Hymn Apollo,* 475 foll.

Why did Apollo select Cretans for the charge of his sanctuary?—for the implication of the story is that he deliberately chose them rather than others. More especially, why did he sing the solemn Io-Paean, a hymn in praise of Io? Why, too, should the Cretan fishermen have known and sung a hymn to Io? It may seem an academic point, but it has an important bearing on this question of Io, for surely it would have been more in accord with Apollo's birth on Delos quite near by had he sung a paean in honour of his mother Leto. Had she not given birth to him and to his twin sister Artemis in the hitherto despised little island? Then, again, we are told how Leto, "dark-robed, and ever mild and gentle", a daughter of the Titans and grand-daughter of Uranus himself, was also beloved by Zeus, and also persecuted by the jealous goddess Hera, who pursued her, as she did Io, from land to land, and so Leto was refused a spot where she could rest and give birth to her divine progeny, a story uncommonly similar in its main aspects to the wanderings of Io. At last, despised Delos, a mere rock in the Cyclades, gave her refuge, where under an olive tree she brought forth the great Hyperborean divinity who at once burst his infant bands and displayed himself in full divine form and strength.

Leto had promised Delos that it should become the god's favourite resort, and there every quinquennial year the Ionians assembled to praise and glorify him, congregating from their various cities and villages. Dance and song and athletic contests delighted the faithful, while countless ships, the accumulated wealth, and the grace of the people gave it the air as of a meeting of gods. The Delian maidens, devoted to Apollo, sang hymns in his honour and in honour too of Artemis and Leto, who had their temples also like Apollo himself, the while bards eulogised the gods and goddesses to the delight of the listening crowds. Thus, indeed, did the once contemptible little rocky isle become the very heart of Ionic culture, the central boss of the Cyclades.

Delos had been a "floating island" until Zeus fastened it by adamantine chains to the bottom of the sea, a strange conception in its way, yet the Irish have a legend relating to Balor, the Fo'Morian monarch, who being disgusted with the difficulty of ruling that island, ordered that it should be towed by chains to the middle of the Atlantic and there drowned, hence another "floating" island! In the near vicinity of Delos was Euboea, thus explaining the myth that the giant Tityrus in Euboea attempted to violate Leto and was thrown into Tartaros with two vultures tearing at his liver, the same punishment as was accorded to Prometheus, and justifiably a variation of that theme.

Let us consider the site of Delos in its relation to Apollo. In the Mediterranean, placed among the isles of the Ægean, is the isle so designated, admittedly small and rocky and with the ruined vestiges of a temple of Apollo. Geographically it lies nearly 60 miles distant from Euboea and the mainland, and those who analyse Greek geography in the light of prehistory can scarcely accept it as the birthplace of the Hyperborean deity. For the Hyperborean origin of both Apollo and Artemis is too firmly established to be shaken, and when we have the evidence that the Hyperboreans dwelt in the very north it becomes impossible to accept the belief that the northern god and his twin sister could owe their origin to any Mediterranean site. The present Delos, like so many other sites, owes its inception to a later period, due doubtless to the immigration of Greeks from the north.

We possess, in fact, an indication from two classic writers, Solinus and Herodotus, who both imply that Delos originally was not far distant from Hyperborea. Solinus, who wrote of the North, speaking of the veneration of the Hyperboreans for Delos, says that they sent annually the earliest spring fruits to the Delian Apollo. Herodotus records the transmission of such offerings and states that the Hyperboreans, later owing to ill-treatment of the Hyperborean maidens who accompanied the sacred gifts, forwarded them packed in straw by way of the Scythians.[281] Are we to believe that these perishable fruits leisurely traversed the great distance between Norway and Delos, passing through Russia, Thrace, and Macedonia (today the Balkans and Northern Greece) and along the Mediterranean seaboard to an island situated 60 miles away from Southern Greece? Or that earlier young girls accompanied by a priest would make that enormous pilgrimage? The idea is as alien to probability as that Apollo was a Mediterranean conception. We may recall that Herodotus wrote largely from hearsay, from strange bits and pieces he picked up in his limited travels, and that his conception of geography was naive to say the least of it. May we not believe that his Scythians, later the Scots, who belong to the north, were those in Eastern Scotland at the time?

---

[281] Her., iv, 33-5.

Another curious sidelight on the situation of the Hyperboreans and Delos is recounted by Eratosthenes, the Alexandrine geographer, who, recording the destruction of the Cyclops by the Arrow of Apollo, says that the god hid the fatal missile among the Hyperboreans—meaning that in their land occurred the Great Catastrophe—where there was a "winged temple", and that later Abaris, the Hyperborean, a priest of Apollo, having received the Arrow from the god, rode upon it through the air and visited both Delos and Athens. Herodotus mentions Abaris and his supposed flight, of which he was obviously sceptical, for he remarks, "I shall pass it by in silence."[282]

The allusion to the "winged temple" of Eratosthenes, calls to mind that at Callernish, Isle of Lewis, stand the remains of a great cluster of stones in the shape of a prehistoric Celtic cross, having a sunken centre corresponding curiously with those shown on certain Assyrian monuments in which a god is depicted standing in the pit while the winged vehicle hovers in the air over a city, as may be inspected in the Assyrian Room of the British Museum. Callernish may answer to the Alexandrine sage's "winged temple", and it is notable that Skye also bore the Gaelic name of "Sgiathanach", which Whatmore states means either "winged island" or "giant wings".[283] I cannot pursue this fascinating subject of prehistoric flight in this work, but I may recall that Daedalus, the great inventor of Minos' day in Crete, first traditionally invented a flying machine, presumably a glider, and flew from Crete to Euboea when his son Icarus, provided with a similar pair of wings, fell into the sea and was drowned. I may observe, however, that the Boreades (sons of Bor of Asgard) or Hyperboreans were always related to the art of mastering the secret of flight; that the myth of Bellerophon who acquired his flying horse Pegasus through the Gorgon Medusa, and destroyed the Chimaera, a fire-breathing monster, records an air-battle, and that Pegasus, as the link with the

---

[282] Her., iv, 36.

[283] *Ins. Brit.*, p. 213.

Medusa implies, was an Uranid or Hyperborean invention; that there are references to flying in the Old Testament of a surprising character related to the Cushites, who, again, were closely related to the Hyperboreans; and that there exists to this day certain other archaeological traces of this prehistoric art in the shape of the ancient "White Horses" (after Pegasus) from Northern Scotland to Southern Britain, which presumably were set up to act as direction-posts for flyers. If such a suggestion should appear fantastic, such should not be the case today when flying has been developed universally and is no longer a mystery.[284] There is no inherent reason why the ancients should not have mastered the science of flight provided they could find the means of propelling a machine.

To return to the conundrum as to the reason why Apollo sang the Io-Paean when he led the Cretans to his sanctuary of Parnassus, the solution is that Io and Leto were one and the same, mere variations of the one goddess, as both were identified with Isis, the White Cow. Leto was, like Io, an Underworld concept cognate with Lethe, oblivion or forgetfulness, one of the poisoned waters of Hades, as Delos was situated in the heart of Hades.

The Scottish Delos, it is almost unnecessary to state at this juncture, was Iona, which derives its name, we may assume, from Io.

If Io were inseparably linked with Egypt and Euboea, Leto came direct from the Uranids or Hyperboreans, the first home of the gods, and, as I have hinted before, originated from the famous island of Crete, or, to locate it in the North, the present Shetland-Orkney Isles. The importance of Iona as Delos is that it forms the springboard of both Apollo and Horus. Yet, in time, and owing probably to geographical separation, there were distinctive deviations between the two in the question of dogma. Horus, always austere, reveals none of that easy and charming homogeneity, I had almost said comradeship, towards man so characteristic of Apollo as revealed by the Greek poets.

For all that, the Egyptians recognised a close relationship between Horus and Leto, built temples to her, included her among the Great Twelve Gods, but claimed that she was the god's foster-mother, not his mother Isis. Herodotus says that she received the babe Horus as a sacred charge when Set or Typhon sought his life, concealed him in a "floating island", and reared him.

---

[284] The Bible and Flying. Direct references may be found in Ezek., chaps, i to iv, viii to xi; and Daniel x, 6-21.

He also informs us that in a place named Buto, on the island of Chemmis, situated in the midst of a "broad and deep lake", were temples erected to Leto, Horus-Apollo, and Bubastis-Artemis.[285] It cannot be said that any such site is discoverable in Egypt, although as usual the archaeologists, in respect to the land of the Nile, show little of the cautious hesitation as expressed in regard to ancient localities in Britain. They identify Buto with a Tell el-Fara'in, 58 miles from Alexandria, but, as Baikie has to admit, "one has to content oneself with the imagination of past glories, for nothing of the ancient city is visible except the undisturbed rubbish-heaps".[286] If you want to discover Chemmis (called, says Baikie, Apu or Khenti-Min by the ancient Egyptians), one must go 321 miles from Cairo and 139 miles from Luxor to reach it. There are ruins of a temple and a necropolis.[287] But where is the lake? These two places are some 500 miles distant from one another, but according to Herodotus they must have lain in near proximity. In any case, what had "Khenti-Min" in common with the destruction which Set showered on the original Egypt?

There happens to be, whether by coincidence or not, not very far away from Mull and Iona, the island of Bute in the Firth of Clyde, which can go by the description of Buto, an island in a broad and deep lake, and Bute possesses ancient place-names as Kames and Kamesburgh, very similar to Chemmis (pronounced Kemmis), lying, too, in close proximity to the Cumbrae Isles, which form a corporate entity with Bute, they being in effect the Cimbri or Cimmerian Islands. Herodotus, in regard to Chemmis, mentions that Lynceus, the son of Egyptus, who married Hypermnestra, daughter of Danaus, the progenitors of the Perseids or Danai, came from Chemmis, and that here was a precinct sacred to Perseus who sometimes visited the Chemmites as a semi-deity.[288] I suggest that the genesis of this legend may be placed in Western Scotland and certainly not in Egypt.

---

[285] Her., ii, 155-6.

[286] Baikie; *Egypt. Antiq. in the Nile Valley,* p. 9.

[287] Baikie: *op. cit.*, p. 282.

[288] Her., ii, 91.

Thus to sum-up as best we may this ancient wrangle anent Io and Leto, with Horus-Apollo and Bubastis-Artemis, we appear to attain a meeting-point between two subsequent divergent views of one doctrine, the one devoted to Apollo, mixing frequently with men like the other Hellenic deities, and emanating from the very north; and the other, developing in Egypt, which became a saddening and gloomy and monastic-like cult, terribly priest-ridden, and for the most part instead of enjoying the good things of this life was for ever casting anxious eyes upon the hereafter. One must believe that they differed racially or else that fate gave Egypt leaders and rulers who exploited religion far more than did the Greeks. Horus conjures up no sense of vitality as does Apollo. The Delian god remained in Britain until the Roman Conquest, as the great deity—apart from Hermes—and his native name Belinus or Belin was used by the Cassi monarchs. Let us therefore pay tribute to the extraordinary sanctity of this historic spot of Britain, and comprehend the immense significance when the Hyperboreans or Cimmerians or Pelasgi deliberately selected the small and insignificant island of Iona as the birthplace of a post-diluvian enlightened cult.[289]

But I cannot finally terminate the inquiry at this point. The indications are that the birth of Apollo, who succeeded Cronus-Saturn as the chief deity of the civilised world, was not unconnected with the revision of the calendar after the Great Catastrophe. Those alleged 360 stones once set up in Iona may have provided great evidence had not ignorant bigotry overthrown them. We are aware of course that Apollo was known as the Delian Apollo because he was born at Delos, but his greatest surname was Phoebus, the Radiant, the Bright One, the Pure One who walked in his Garden of Phoebus for six months in the year, a Garden later recognised by Sophocles and Strabo, the one a poet, the other a judicious and hard-headed historian and geographer, as situated in that very Hyperborea where the god struck down the Cyclops and all they signified. Apollo Phoebus in his Garden was like the spirit we term God, in his Garden of Eden, who destroyed the world, a mutuality which rather implies that in the eyes of the ancients later the Zeus or God who destroyed the world in the Flood, the Apollo who hid his Arrow among the Hyperboreans, including the Cyclops, was deemed to be Phoebus.

---

[289] It may be further observed that the Hebrews (Iberes), in their conception of the Deity relative to the Flood and the aftermath, closely resembled the Hyperborean-Cimmerian system of Apollo, and in no wise that of the Egyptian Horus.

Phoebus has been accepted by most as the Sun, but was he our solar orb, the same celestial body as Saturn had represented? I cannot forget the contemptuous reference of Sanchoniathon towards those who believed that our orb was the great Deity, who, speaking of the earliest peoples, says this:
"And they dwelt in Phoenicia. And when there were great droughts they stretched forth their hands to heaven, towards the Sun: for him they supposed to be God, the only Lord of Heaven, calling him Baal-samin."[290]

When reforms were instituted and Saturn was discarded, with Apollo supreme, and when the Sothic Cycle was introduced, the importance of Sirius must have been fully recognised by the astronomers and savants. This vital celestial body was in the ascendant with the dawn on or about May 17, when the sun rose in Alpha Ceti in the Vernal Equinox at the time of the Flood. It is very certain that at this time—or, perhaps, a little later—that the significance of Sirius came to be recognised and that the star became elevated to the position of Sun of Suns.

Sirius is the brightest star in our universe and nearer to the solar system than any other star of first magnitude. Easily recognisable by its pink-red colour, it also throws out rays of daffodil and bluish-green. It was regarded by the ancients with fear and misgiving as a sinister star. "The red star," says Homer, "that from his flaming hair shakes down diseases, pestilence, and war." "The blazing star," comments Virgil, "that brings droughts and diseases on sickly mortals, rises and saddens the sky with inauspicious light." It was greatly feared because in some way the ancient astronomers associated it with the circumstances which ushered in the Great Catastrophe in the same way as Apollo slew with his Arrow.

The ancients came to believe—as some astronomers do now—that cometary bodies emanated from the direction of Sirius. The study of the celestial bodies was closely wrapped up with that of comets so unstable and dangerous to the planets. When astronomers after the Flood revised their former opinions it would seem that Phoebus, the Burning One, was regarded as the seat of the Almighty by the initiates, and probably the head of a deity found at Bath surrounded with flames represented Phoebus, the Creator and Destroyer, the great star of prophecy and inspiration.

---

[290] Eusebius: *Praep. Evan.*, i, 10.

In such case the situation of Iona bears on this matter. We have seen very fully why the little isle could have become of such vital importance in relation to Osiris and Horus, and then not far distant on the mainland stands Ben Cruachan, which I examined from two separate angles in relation to the Scottish Hellas; the first was as Parnassus, the seat of Apollo, famed for its prophetic oracle, and again as the Dog Star Sirius. If the two seemed mutually contradictory it should not have been so in reality, for if Parnassus were Apollo's seat of divinity so Phoebus in the same way was Sirius the Dog Star.

Sirius may have been first observed by the sons of Seth in the Shetlands, or at Stennis, or at Stonehenge, or at Stanton Drew, or at Keswick Circle and other places besides Iona; but it is possible and even probable that Iona may have enjoyed the honour of first proclaiming the Star of Hermes. Apart from this possibility we may see in Iona, with Staffa adjacent, the key to the doctrine of Amenta, and the Druids' Isle offers the solution of the mystery why the great Hyperborean god, with his creator Hermes, was worshipped in Egypt, Greece, Phoenicia, Britain, and Celtica, but little elsewhere.

I feel it of great moment that in this once ineffably holy site arose the beautiful philosophy whose followers in Athens and elsewhere influenced the world to better things for over one thousand years. Today this melancholy little rock, shorn of its past glories, is yet the central boss of the Hebrides, and its sanctity remains firmly enthroned in the breast of many a Highlander.

CONCLUSION

With the claim to the identification of Iona as the true birthplace of the Delian Apollo and all this portends, as well as its relation, including Staffa and Mull, to the Underworld cult of Osiris, Horus, and the Judgment Hall of Amenta, I must terminate this research into Britain's antiquities so far as this volume is concerned. I may venture to observe, however, that herein I have been able to do little more than reach the threshold of a subject imponderable and vast. A dozen volumes might be written without exhausting this theme.

I have endeavoured to open up an entirely new field in the philosophy of the past, one hidden and buried away as deep as Mimir's Well, concealed beneath the Scandinavian Yggdrasil where Truth lay hidden. In order to build up a new edifice it has been necessary to demolish much of the past as it has been taught in many instances for motives which were far removed from any desire for verity's sake. This, alas, is only too true of accepted history, and it applies infinitely more to the past for many reasons, religion not being the least of them.

In this volume, as I have said in effect, it has not been possible to present more than an outline of a subject which strikes at the root of European origins and human vicissitudes. In regard to the Greeks alone, and their Celtic origin in the North, I have held over far more than appears here, and Crete, although one of the great keys to the past, has had to be side-tracked. The same applies to the philosophy and pre-history of the Scandinavian peoples and their sacred city of Asgard with its many repercussions.

Almost the same reproach attaches to the problem of Egypt. Here, again, several chapters have necessarily been held over relating to that curious country and people, whose founders, I have contended, were Western Celts. Perhaps my greatest regret is that so little definite has been able to be adduced in respect of those Phoenicians who acquired the name of Israelites, and of the Bible peoples generally. All I can say in apology is that one cannot squeeze a quart measure into a pint pot.

At this present parting of the ways, what then have I attempted to establish?

The Flood of Noah, or the Deluge of Deucalion, identical with the submergence of Atlantis, has been the basis of various conclusions, as likewise the legendary war between the Gods and the Giants, all pointing to one outstanding fact, namely that the arena was set in the British Isles and Scandinavia. Cognate with it is the classic myth of the fall of Phaeton in the region of the river Eridanus in the country of the Cimmerians. I need not outline all the evidence brought forward to prove that these "Giants of Old, Giants of Renown", were inhabitants of the British Isles, but I may recall the Book of Enoch with its significant indications pointing to the west and north-west on the Ocean, and also to the confirmatory evidence from other directions that Hades was regarded as an actual region and was placed by the ancients as in the British Isles, where, too, the Devil was traditionally deemed to have been thrown out of the heavens in his contest for supremacy with God. The placing of the Deucalion Deluge by Diodorus as in the land of the Hellenes—a name, I suggest, which was developed from Hellas, otherwise the land of Hell—together with place-names and the recognition of the principal sites where remainders of the Flood itself survive, make up a strong case, and one which I do not think can be ignored by future writers on this or kindred subjects.

It is regrettable that in this new outlook upon the hidden past it should be necessary to tilt against those geologists who have persisted in elevating into a doctrine the Ice Age and Drift theory, thus leading astray many investigators who have accepted their unproven claims. Instead of recognising that the phenomenon they set out to explain was a cometary body which struck, or partly so, our earth, they go searching around to produce the most amazing and fantastic explanation to account for the circumstances confronting them. Perhaps they are less to blame than the professors of astronomy, who lag sadly behind in metaphysics and appear to be content to remain in a rut. The Americans, however, are taking a strong interest in meteorism and its results. These two forms of science, astronomy and geology, may be said with sorrow to lag deplorably.

Another prolific source of misunderstanding of the past is related to the vexed question of chronology. Space again has prevented any close consideration of this very vital subject, but a few scholars have examined the classic and sacred methods of computing periods and many inaccuracies have emerged. The Old Testament offers especially a flagrant example in this matter, for here the sequence of history was deliberately tampered with at about the time of Ezra for purely doctrinal objects and some dates are hundreds of years out of their true order. We shall never obtain a correct history of the Israelites until this is entirely readjusted. If astronomers in their specialised sphere mislead geologists, and they in turn archaeologists, we shall never aspire to a recognition of the truths of antiquity. Similarly, chronology needs to undergo careful analysis, free from the trammels of conventional acceptance of the past.

As to the period and habitat of the Flood, with its vital influence upon succeeding ages, the reader can judge whether the evidence so far brought forward proves that a vast and tremendous catastrophe afflicted the northern lands, not by eccentricities of ice-belts over great ages but by the act of a celestial body. I have endeavoured to show on the evidence that this upheaval shifted the axis of the earth and extended its orbit by five and a half days according to the Sothic Cycle, among its resultant effects upon civilisation being a great exodus from the afflicted regions. Some examination was accorded to the cave-dwellers of the Dordogne and Biscay regions, all of whom were clearly forced into exile but whose character and the age in which they lived have been utterly vitiated by the conclusions arrived at by archaeologists who accepted as proven the dogmas of geologists. Hence their value in history has been garbled and is useless until we shake off the blind acceptance of academic teaching without demanding proof. In my opinion it was part of the migratory wave of Aryans to seek other climes, driven thereto by sheer necessity, and evidence was adduced to show that the primary cause of the migration, far from being numbered in tens or even hundreds of thousands of years, was c. 1322 BC, as disclosed by the Epoch of Menophres and the Golspie Stone. The one theory is sheer guesswork, the other is scientific.

Another aspect of this stupendous revolution upon the peoples of the earth is its relation to the settlement in the present Egypt, a colony of the Mizraimites in the first place, and hailing from Britain. It has been suggested that they were fugitives from the wrath of Heaven at the time of the Great Catastrophe and that their settlements on the Nile were almost wholly ecclesiastical; that their pyramids and mastabas were inspired by dread of destruction from on high on which the doctrine of Amenta was based. Egypt's greatest monuments, it is also claimed, such as the vast temple of Karnak, were-erected only in the post-war period by a people conversant with the temple of Avebury in Wiltshire—or its system—hence the explanation of the ram-headed avenues. If the interpretation of the Golspie Stone be correct, as derives confirmation in various directions, we may conclude that the land of Egypt was settled largely, if not entirely, by refugees from the Motherland in the north-west, either shortly before or soon after the Flood of 1322 BC, and ruled by a priestly Hierarchy.

From these matters we approach the conclusion to be drawn, the immense antiquity of Britain and its prehistoric civilisation. We can trace its idyllic situation and climate in past days which gave the Isles the name of the Hesperides or Happy Islands, a Paradise veritably flowing with milk and honey, and having every form of produce while its mines produced wealth in the shape of ores, including gold, silver, lead, tin, and iron. The origin of its earliest habitation and culture points steadily as from Northern Scotland and Norway, with the Shetland-Orkney Isles the focus-point. It was a civilisation of the earliest Aryans, whether our source of information be Chaldean, Phoenician, Cretan or Uranid, Asgard or Meroe, all being the sons of Adam, or Seth, or Atlas, or Pelasgi, or the sons of Bör or Bur.

It was the sons of this first race of mankind, the Aletae or Titans, who first worshipped divine phenomena like volcanoes, and then the sun under the name of Cronus-Satum, also called Baal or Bel. They were the stone-worshippers who blazed a trail over the Oceans of the world except, strangely enough, in the Near and Middle East and in Egypt, in short in those very regions supposed to have been the cradle of sacred and classic history, and the putative home of the Phoenicians. I have drawn conclusions from the worship and veneration of these sacred stones, of which the British Isles are the centre, sanctified by the divine fire, and to which human sacrifices were freely offered. I have contended that these stones, whether set up as temples, menhirs, or idols, were erected for a deeply religious principle, in no way proving that the builders were primitive, for, on the contrary, they appear to have flourished in the Bronze and even the early Iron Ages. It is to be observed in addition that the construction of these prehistoric temples of an astronomical character, like Avebury, Stonehenge, Stanton Drew, Keswick, and others, exemplify celestial knowledge of a high order such as the relationship of Avebury to the solar ecliptic if we accept the testimony of Canon Bowles.

The notable regions of ores do not need stressing. Admittedly tin was procured from Cornwall from a very early time—by "early" I mean ante-diluvian—where the Cassiterides were famed as the source of this necessary alloy in the manufacture of bronze. These raw materials for the manufacture of weapons, apart from adornments, were the great desideratum of rulers, and I can remind the reader of the illuminating account in the Book of Enoch with its perfervid picture of the "Satanites" or munition-workers labouring in feverish haste preparing arms for "His Anointed" so that he might be "potent and mighty". It may well seem that the search for and preparation of metals for military purposes was as keen in prehistoric days as in historical times, subject to the limitations of travel and transport, and even these were astonishingly overcome if we can accept the implications of relics in lands so far apart as Africa, India, the Pacific Ocean, and Peru, to name only four.

Historians who have frequently alleged that the Phoenicians—the world's first metallurgists—were accustomed to visit Britain in their ships to acquire tin by barter are in error, for it was their own Motherland. From the dawn of history the Phoenicians—to use the most general name accorded them— were the ruling power in the British Isles, who dominated the north, south, and south-west; and, as has been shown, they were the great maritime people and colonisers, who sought valuable ores in other parts of the world. There is also the serious blunder which declares that the inhabitants of ancient Britain lagged behind the continental nations in the use of metals. The very opposite is the truth.

The reason for this is fairly obvious. At some period ancient metallurgists discovered that copper alloyed with tin produced bronze, a great advance on brass, an alloy of copper and lead. Who made the first discovery that a soft alloy like tin produced with copper a far more valuable metal for swords, spear-heads, and knives than lead or zinc alloyed with copper is quite unknown. He was another but anonymous Tubal-Cain. But what does occur to our minds is that, whoever he was, he must have been a worker in metals employed in proximity to where both copper and tin were easily procurable. Professional metallurgists with elaborately fitted-up laboratories scarcely existed in those far-off times of which we speak. The pioneer in question—there may have been several—must have experimented in an area where both copper and tin were handy. It could have happened in Somerset, or North Devon, or Cornwall, for there are or were these ores in plenty. But there was nowhere else in Europe from whence copper and tin were available together, and the probability leans heavily to the likelihood that the discovery was probably in Somerset, because in ancient days in the neighbourhood of Glastonbury, as revealed by archaeology, bronze manufacture was pursued on artificial islands.[291] Indeed, a great deal more remains to be said yet of this remarkable town with its Tor, where traditionally King Arthur's magic sword Calebur was forged, thus indicating the importance of Avalon in this respect. One can add to this the region selected by the writer of the Book of Enoch, which again points with clearness to these parts where the "Satanites" were manufacturing their deadly weapons of war. It is probable that Glastonbury with Seaton were the two leading metal-making centres in the south, with Marazion forming a third.

Britain's ancient reputation for valuable ores was widespread, and it has been claimed that to acquire the wealth from British mines was the real impulse which decided Caesar to invade this country. Be that as it may, if we trace back the cause of wars in classic days, whatever pretext might be alleged, the real motive was the acquisition of valuable minerals. Philip of Macedon, by the acquisition of the gold mines of Mount Pangaea, built up his army and became the dictator of the Greek states. It was similarly the policy of Alexander the Great, as it was of the Assyrians and of the Persians, all nations who preyed upon others owing to the ambition of their kings. It was the objective of the Giants who invaded the West in the thirteen years' war.

---

[291] Graham Clark: *Prehistoric England*, pp. 35 foll.

I have said little about Hermes in this summary, but the reader will have recognised the vital part he played, and the link he forms between the ancient Greeks, Egyptians, and Britons, with his original seat of power as a deity in the North. He was the metamorphosis of Druidism incarnate, and yet so little is this realised by our scientists that the learned Mr. Kendrick, Keeper of British Antiquities in the British Museum, can write a history of Druidism and never once mention his name!

Assuming that the past of our Islands has been correctly delineated, from whom do the generality of those today termed Britons derive their characteristics? I should not like to dogmatise, but the answer I should give would be to point to those we vaguely term Phoenicians, but as Cushites, sons of Gad, of the race of the Cat or Old Lion, they appear before us as the Cassi or Catti, who ruled from the Shetlands to Cornwall, although it should be said no traces of them appear in Wales or in the Western Highlands, but they were ubiquitous in Ireland. Owing to the non-existence or suppression of British history prior to the Roman occupation, that is omitting the considerable bibliography which exists but is generally ignored or discredited by historians, we are ill-instructed in this subject and most writers flounder badly and talk vaguely about our origin from the East.[292] Of the Phoenicians, however, it is admitted that they were among the most ancient of civilised peoples. Even then we can collate little about them because references from Bible and classic sources are exceedingly scrappy.

We can, however, without exaggeration, accord them outstanding characteristics, those blond, red-headed and fair-skinned Celts of old time. They were essentially maritime and commerce was their principal occupation. They formed self-governing colonies in all parts —such as Etruria—trade being their guiding star, for they were in no sense land-grabbers as such. They were the world's merchants and manufacturers, importing and exporting goods and produce from distant lands and so highly organised that they insured cargoes, possessed banking establishments, and held a practical monopoly of trade, so it is not surprising that their merchants were princes. In their home affairs they possessed a system of inland revenue, held courts of justice, while judges went on circuit, elected kings but limited their power, cities ruled themselves, had their own special Πϱυτανειον or town-hall, with its Council or Prytanes, Πϱυτανες, and were only subject to their general Congress or Parliament to whose agreed decisions all were bound. They constructed their loosely-built empire —if such it could be called—by colonies sent out after a banquet or reception at the Prytaneum, varied according to local conditions, and thus after the Great Catastrophe many were cut off for ever from the Motherland, as was probably the case in Peru and perhaps in Mexico. Many became subject to other nations and the world was the loser. The Flood was sent by the Almighty, according to belief, because they had become tyrannical and greedy, filled, as Plato says of the Atlanteans, "with unrighteous avarice and power", and although they recovered in part, as in Tyre, Sidon, Arad, Tripolis and so on, many great cities like Ur vanished.

---

[292] Among early writers on pre-Roman Britain I will cite a few: Hector Boece (*History of Scotland*); *The Brut*, or *Chronicles of England*; *Chronicles of the Picts and Scots*; J. Evans (*Coins of the Ancient Britons*); Guest (The Mabinogion); Chronicles of Henry of Huntingdon; R. Higden (Polychronicon); John Milton (*Hist. of Britain*); Polydore Vergil (*English Hist.*); Robert of Gloucester (*Chronicles*); John Stowe (*Survey of London*); Stukeley (*Itinerarium Curiosum*); William of Malmesbury (*Chron. of the Kings of England*); and especially Geoffrey of Monmouth (*Hist. of the Kings of Britain.*) Like most other historians whose path crossed the cramped outlook of conventional acceptance, Geoffrey has been abused and derided. Some years ago, however, Mr. Acton Griscom (*The Hist. Regum Brit, of Geoffrey of Monmouth*) turned the tables on his critics and shattered them.

The weakness of the Phoenicians lay in the ascendancy of the priesthood, which was all-powerful from the beginning, and whilst it taught and instructed the people in all matters which concerned their well-being it became avaricious of power, monopolised higher forms of knowledge, and sowed the seeds of the ultimate downfall of the State and its peoples. An apparent outstanding weakness was a lack of cohesion between the heart of its Empire and the outlying parts, some of which broke away from the Motherland. The colonies were drawn together, it is true, by religion and commerce, but in other directions these colonies, distant from one another in a period when communications were mainly long and difficult, eventually tended to become independent—like Carthage—and became no source of strength but, indeed, often of weakness. They fell easily before a unified assault from enemies who fell upon them in great force and attacked them in detail. The Phoenicians had it charged against them that riches and luxury became their main aims, and as a consequence they neglected their national defences which proved inefficient when put to the test, and thus they fell.

Such were, it would seem, the weaknesses which led to their ultimate eclipse as a world power. On the other hand, they had powerful assets. They were a great and creative people, and it may be claimed, with justification, that we owe our national character largely to these Phoenician ancestors, from whom we have inherited our maritime genius and our colonising and commercial qualities which stretch back through the ages. The sea as our dominion is granted to few peoples of the past or present, for among the ancients, besides the Phoenicians, only the Greeks—who, as I have shown, were themselves originally Britons—were naturally a sea-going people, and today, in the Mediterranean, Greeks are the only natural maritime nation. This same Phoenician blood flows in the veins of the Norwegians, the Danes, and the Dutch, but you will search in vain to discover it native among the Germans or any other Continental people with the exception of the Bretons, whose origin again was from Britain, they being the people of Little Britain; and the Normans, whose ancestry was derived from the Norwegian Vikings, hence their name "Northmen".

The world owes far more than it realises to the free men of the maritime nations who, throughout the centuries, have always led the van of adventure and discovery and have carried their civilisation to the most distant parts of the Oceans. Although the world today is no longer a mystery and sea-monsters have vanished into the limbo of the past, the descendants of the ancient Phoenicians still man their merchant ships on long voyages, facing new perils and hardships with dauntless unconcern, just as they did once upon a time through uncharted seas.

London, S.W.
Autumn 1945.

THE END

WORKS CONSULTED

Ælianus, Claudius: *Variae Historiae.*
Ammianus Marcellinus: *Historia.*
Antiquarian Journal: *Apocalypse, The.*
Aristotle: *Meteorogia: De Mundo.*
Avienus, Rufus: *Orbis Terrae; Orae Maritimae.*
Baedecker: *Guide to Lower Egypt.*
Baikie, Jas: *Egyptn. Antiqs. in the Nile Valley.*
Bailly, Silvain: *Hist. de L'Astron. Ancienne.*
Ball, Sir R.: *The Story of the Heavens.*
Bancroft, H. H.: *Native Races of the Pacific.*
Beaumont, Comyns: *The Mysterious Comet.*
Betham, Sir Wm.: *Etruria Celtica.*
Bible, The (A.V.).
Boece, Hector: *Hist. Scotorum.*
Book of Invasions.
Borlase, W.: *Antiqs. of Cornwall.*
Borrow, George: *Spanish Gypsies.*
Bourbourg, Abbe Brasseur de: *The Popol Vuh.*
Bowles, Canon W.: *Hermes Britannicus ; Hist. of Bremhill.*
Brash, R. R.: *Ogham Inscribed Monuments.*
Brown, R., Jr.: *Semitic Influence in Greek Mythology.*
Budge, Sir A. Wallis: *Book of the Dead.*
Charles, R. H., D.D.: *Bk of Enoch (Ethiopic Version).*
Churchward, Dr. A. W.: *Signs and Symbols of Primordial Man.*
Clark, Graham: *Prehistoric England.*
Cox, Rev. G. W.: *Tales of Anct. Greece.*
D'Alviella, Count Goblet: *Migration of Symbols.*
Dawkins, Sir W. Boyd: *Early Man in Britain.*
De Mortillets: *La Préhistoire.*
Diodorus Siculus: *Bilbiotheca Historica.*
Dion, Chrysostom: *Orationes.*
Dionysius Periegetes: *Historia.*
Dobson, D. P.: *Archaeology of Somerset.*
Donnelly, Ignatius: *Ragnarok.*
Dunckel, Max: *Hist. of Antiquity.*

Ency. Britannica.
Eusebius: *Praep. Evan. Lib. I.*
Ezekiel, Book of.
Forbes, Foster: *The Unchronicled Past.*
Fox, Sir Cyril, Ph.D., F.S.A.: *The Personality of Britain.*
Geikie, Sir A.: *The Hist. of Volcanic Action during the Tertiary Period in the Brit. Isles* (in *R. Soc. of Edinb. Transactions).*
Geikie, Prof. J.: *The Great Ice Age.*
Geoffrey of Monmouth: *Hist. of the Kings of Britain.*
Gibbon, E.: *Decline and Fall of the Roman Empire.*
Giraldus Cambrensis: *History.*
Grote, George: *Hist, of Greece.*
Guest, Lady Charlotte: *Notes on the Mabinogion.*
Hannen, Thos.: *The Beautiful Island of Mull.*
Heraldic Visitation of Wales MS.
Herodotus: *History.*
Hesiod: *Theogony.*
Homer: *The Iliad; The Odyssey ; Hymns to Apollo.*
Hutchins, Rev. John: *Hist, and Antiq. of Dorset.*
Huxley, Thos.: In the *Nineteenth Cent. Review.*
Illustrated London News, The.
Isaiah, Book of.
Jordanis: *De Rebus Geticis.*
Josephus: *Antiq. of the Jews ; Wars of the Jews; Dissertations.*
Jubainville, H. D'Arbois de: *Les Celtes Depuis les Temps les Plus Anciens.*
Keith, Sir Arthur: *Antiquity of Man.*
Kendrick, T. D. & Hankes, C. F. C.: *Archaeology in England and Wales.*
Knight, F. A.: *Somerset.*
Lawson, Rev. Wm., M.A.: *Bible Cyclopaedia.*
Lockyer, Sir Norman: *Stonehenge and other Brit. Stone Monuments.*
Mabinogion, The.Macleod, Rev. J., D.D.: *The Celts.*
Mallet, A.: *Northern Antiquities.*
Mason MS.
Massey, Gerald: *Ancient Egypt.*
Mauchamp, Wm. A.: *La Sorcellerie au Maroc.*
Mawer, Sir A.: *The Vikings.*
Mela, Pomponius: *De Situ Orbis.*

Mosso, Prof. Angelo: *Growth of Medn. Civilisation.*
Neison, E., F.R.A.S.: *Astronomy.*
Orpheus: *Argonautica.*
Osbom, Prof.: *Men of the Old Stone Age.*
Pausanias: *Periegesis; Phocis; Elis.*
Pennant, W.: *Tour in Scotland.*
Perry, Prof. W. J.: *The Growth of Civilisation.*
Plato: *Timaeus* and *Critias.*
Pliny: *Nat. Hist.*
Plunket, Hon. E.: *Anct. Calendars and Constellations.*
Plutarch: *Lives ; Moralia; Theseus; De Facie in Orbe Lunae ; De Malign H*
Polwhele, G.: *Hist, of Devon.*
Posidonius: *Historia.*
Procopius: *De Bello Gothico; Hist. of the Goths.*
Proctor, R. A., F.R.A.S.: *Old and New Astronomy.*
Prose Edda.
Ptolemy: *Geographia.*
Reade, W. W.: *Veil of Isis.*
Ridgeway, Sir Wm.: *The Early Age of Greece.*
Robert of Gloucester: *Chronicles.*
Rolleston, T. W.: *Myths and Legends of the Celtic Race.*
Seyffert, Dr. O.: *Dic. of Class. Antiquities.*
Shetelig (Haakon) and Falk (Hjalmar): *Scandn. Archaeology.*
Sinel, Joseph : *Preh. Times and Man of the Channel Isles.*
Smith, Sir Wm.: *Classical Dict.*
Solinus: *Geographia.*
Spence, Lewis: *Prob. of Atlantis: The Mysteries of Britain. Dict, of Mythology.*
Squire, Chas: *Myths of the British Islands.*
Stukeley, Rev. Wm., D.D.: *Abury.*
Tacitus: *Agricola Germania.*
Taylor, Prof. A. E.: *Comments on the Timaeus and Critias.*
Thompson, Lowe : *Hist, of the Devil.*
Thucydides: *Peloponnesian War.*
Trentholme, E.C.: *Iona.*
Troano MS.
Valorius Maximus: *History.*

Villanueva, J.: *Phoenician Ireland.*
Voluspa, The.
Waddell, Prof. L. A., L.L.D.: *Phoe. Origin of the Britains, Scots and Anglo-Saxons.*
Wallace, A. W.: *Island Life.*
Ward Lock & Co.: *Guide to Oban.*
Whatmore, A. W.: *Insulae Britannicae.*
Wilson, Dr. Albert: *Rambles in North Africa.*
Wilson, Sir Daniel: *Preh. Annals of Scotland.*
Wise, Thos. A.: *Paganism in Caledonia.*
Ynglinga Saga.
Zend-Avesta, The.